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# CHURCH SCHOOL METHODS

THOMAS S. YOUNG

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# JUDSON TRAINING MANUALS

FOR THE SCHOOL OF THE CHURCH

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# WEEK-DAY CHURCH SCHOOL METHODS

By  
THOMAS S. YOUNG, D. D.

Director of Week-day and Vacation Church Schools  
for The American Baptist Publication Society

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## EDITORIAL FOREWORD

THIS volume is one in a series of texts in religious education known as the "Judson Training Manuals for the School of the Church."

These manuals are arranged in three groups, namely, general, departmental, and parent-training. The general group includes vital teaching, story-telling, church-school buildings, expression through worship, handwork, community service, educational leadership, and kindred worth-while themes in the field of religious education.

The departmental group covers courses for every department of the school of the church—Cradle Roll, Beginners', Primary, Junior, etc. The parent-training manuals emphasize religion in the home, and the necessity of training for the God-given, heaven-blessed privilege of parenthood.

It is the aim of these manuals to popularize the assured results of the best psychology and pedagogy, and to make them the willing and efficient servants of all workers in the school of the church.

Both the editors and the writers want these books "to live where the people live," and to be of real value

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## *Editorial Foreword*

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to those forward-looking folks destined to be the leaders in religious education.

To this end the course will be (1) simple in language; (2) accurate in statement; (3) sound in psychology; (4) vital in pedagogy; (5) concrete in treatment; (6) practical in purpose; (7) spiritual in tone.

The one-half of one hour on one day in the week can no longer measure the obligation which the church has for the religious education of its childhood and youth. Thirty hours in the public schools are not too many for the important task of making intelligent citizens, but thirty minutes are too meager for the crowning work of all education. The best church schools are now more thoroughly standardized, with better courses, more vital teaching, and more efficient organization, but full justice can never be done the great cause of Christian education in a mere fragment of time on one day in seven.

Week-day church schools are the expression of a yearning to make American citizenship not only intelligent but also Christian, and that by Christianizing America's boys and girls while in the habit-forming and ideal-forming years.

Week-day and Vacation church schools cannot long remain on the margin of the church's educational program. They are rapidly taking the central place of importance, and they are destined soon to become the

## *Editorial Foreword*

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key to the entire educational policy of the church and community.

Dr. Thomas S. Young, the author of the following pages, has had long experience in, and country-wide observation of, Week-day and Vacation church schools. His treatment of objectives, organization, promotion, and administration, of courses, teachers, and teaching, of attendance, finances, types of schools, and cooperation, will be found helpful to all students of this fruitful subject.

The chapters in this manual teem with practical, concrete, and therefore, worth-while suggestions which should be welcomed gladly by all whose hands turn toward more serious service in the church school.



## PREFACE

THIS book is a series of familiar talks. No attempt is made to cover the field involved.

The author has constantly had in mind two classes: First, the promoters of week-day religious education, whether in the field at large, more restricted districts, or the local church; second, the pastors and others interested in the local church and community, desirous of developing the religious educational program of the community and individual church, but lacking expert advice.

A wealth of material is available for use in promoting week-day religious schools. This needs to be carefully collected and compared, and the resultant conclusions made known. No attempt of this kind is made in these pages. In fact, but a small amount of the material at hand has been utilized. Only typical cases have been selected to illustrate the subject.

The number of splendid possibilities within the Week-day church school movement are almost beyond belief; but there are also outstanding dangers. Two of these latter come constantly into view in the experiences of a field-worker, namely: Confusion arising

## *Preface*

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from a difference in content of the terms "instruction" and "education"; and misunderstanding of relationships between promoting agencies and administering bodies.

It is recognized that the terms "instruction" and "education" may have practically the same content. As a matter of common usage the term "instruction" carries with it the conception of imparting information by a formal process. The term "education" suggests the broader concept of imparting information functioning in conduct. One of the frequent comments made as the whole subject of the Week-day church school is presented is, "You do not contemplate a large amount of serious instruction." The thought is, that the instruction is not serious unless it takes the form primarily of imparting information along old conventional lines. Does expression of acquired impressions cease to be instruction when action is given a prominent place? This is not a quibble over terms. What is wanted is that, whatever term is used, recognition shall be given to both acquiring and expressing. To illustrate, one school places the text-book before the child. By various processes the information of the text-book is made the possession of the child. In another school, the story or narrative is presented by teacher or pupil; then all proceed to dramatize, to apply to conduct situations, illustrate with the sand-

## Preface

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table, draw or produce principal objects in the story, thus living over, more or less satisfactorily, the experiences portrayed. The first school is carrying on half a process; the second, the complete teaching or educational process. Yet many conceive of the first as serious instruction and of the second largely as amusement of little value. We urge the large use of the group project method of teaching in order to help correct this tendency.

It is not a matter of great importance as to who shall initiate the movement in a community for the Week-day church school. It is of vital importance that the controlling organization which shall eventually have authority, actually represent in an official way the cooperating churches, and, at least, be capable of developing their moral support.

The Sunday-school movement up to the present time has not been a movement of churches but of groups of interested Christians of the community. The church as an organization has neither assumed nor felt any responsibility. The ministry has been conspicuous by its absence (and to its own hurt). The author, an active supporter of the Sunday-school organization and a worker in it as a pastor, for more than thirty years, speaks as a true friend.

The Week-day church school thus far has been largely a movement of public-school people *through*



## *Preface*

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*the church and ministry.* In the author's judgment the important factor of the movement today is the united steadfast support of the public-school men, the official activities of the churches as such, and the ministry. This does not mean that the pastor is urged to become a teacher, though he should be active in the school.

When considering the Week-day church school, two sessions are usually uppermost in our thinking; namely, those following the public-school day, i. e., in free time, and those conducted in released time from the public-school day.

Because of extended sessions on successive days, the Vacation school is set in a place by itself. The Church School Night also should be considered a part of the Week-day church-school system.

Acknowledgment is cheerfully made of suggestions coming from discussions in the occasional and informal conferences of denominational field-workers in Week-day Religious Education. Special appreciation is expressed to Rev. Walter A. Squires, Director of Week-day Religious Instruction for the Board of Christian Education of the Presbyterian Church in the U. S. A., and to Mr. Edward Sargent, Secretary of Week-day Religious Education, National Council of Protestant Episcopal Church, for suggestions and constructive criticism.

## *Preface*

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The author will be satisfied if these "familiar talks" prove of some practical value in guiding the efforts of the classes of workers for whom they have been especially prepared. One of the joys of field work in behalf of the Week-day church school has been the almost absolute unity of thought and vision on the part of the present group of such workers.

THOS. S. YOUNG.

PHILADELPHIA, PA., JAN. 3, 1924.



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## CHAPTER I

### RELIGIOUS EDUCATION

A thoughtful American recently visited that great old Christian church now used as a mosque—San Sophia, in Constantinople. Standing beneath the marvelous dome, looking out over the throng of Moslems kneeling in prayer, his attention was caught by an old Albanian kneeling at his side. As the Albanian completed his devotions he looked up and saw, protruding from the pocket of the American, a small, silk American flag. Reaching in a courteous way, he drew the flag from the pocket and spreading it out on his hands, kissed it fervently, and cried "America, the saviour of the world!" Doctor Doughty testified that amid all the awful scenes of suffering, privation, starvation, and death, above and beyond them all, the thing that impressed him was that the entire Near East was looking to America for salvation. At the opening of the Civil War in China, there was a veritable scramble for American flags. When the supply was exhausted, crude imitations were produced. It was felt that the person or vehicle adorned by the Stars and Stripes was secure. The whole Near East and the Orient are looking to America either for salvation or leadership. Some one has said "As goes America, so goes the world." A competent religious educator, Dr. W. S.

Athearn, said in an address not long ago, "A church which cannot save its own children cannot hope to save the world, and we are not saving our own children."

### AN ENLARGED PROGRAM

**The Need.** In spite of the inefficiency of the Sunday school during the last fifty years, it has been the measure of efficiency of the church in any decade. As the Sunday school has gone, so the church has gone. From it has come eighty-five per cent. of the membership of the church. We may, therefore, say:

"As goes the Sunday school (teaching service, i. e., religious educational program of the church) so goes the church.

As goes the church, so goes America.

As goes America, so goes the world.

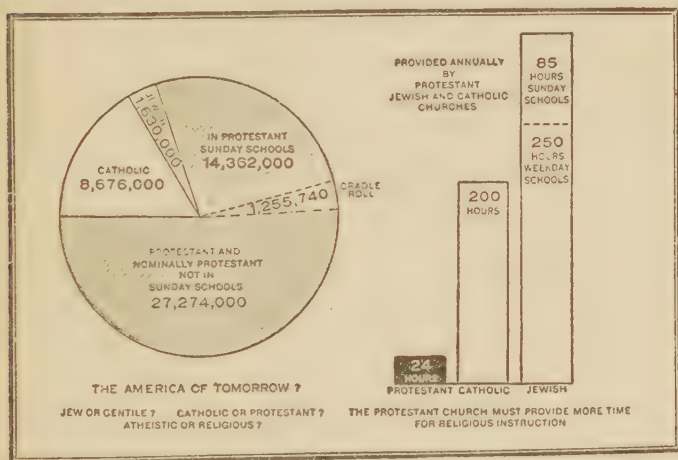
America, the saviour of the world."

We would not detract from the splendid achievements of the Sunday school in spite of what we consider its shortcomings today. We need to recognize religious educational values in its entire session and in the atmosphere which its poorest specimens have produced, as well as in the one half-hour of each session considered as a study period. Because we thus honor it we would seek to apply to its work our ever-increasing understanding of life and of the teaching process, in order that its future may be even more glorious than the past. That the efficiency of the Sunday school may be tremendously increased is



accepted by all. This is clearly seen when we consider the following:

Only one in three children of public-school age in the community is enrolled in the Sunday school.



GRAPH I

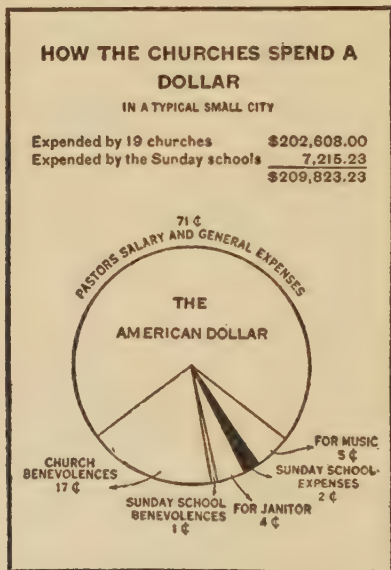
From World Survey, Revised, American Volume, page 215

Only fifty per cent. of the enrolment is in average attendance.

Only one in four of those enrolled unite with the church.

There are twenty-seven million boys and girls of public-school age in the United States receiving no formal religious education. For the fifteen million pupils in Protestant Sunday schools, only twenty-four hours of study is provided each year. Catholics pro-

vide 200 hours for their eight and one-half million with one in four enrolled. Jews provide 335 hours for their one and one-half million pupils with one in nineteen enrolled.



**GRAPH II**

From World Survey, Revised, American Volume, page 222

The church as an organization has shown its lack of appreciation of its opportunity in this teaching ministry by its meager financial provisions. Out of each dollar spent by the average church we have the following distribution: General expenses, including pastor's salary, 71 cents; benevolence, 18 cents; music, 5 cents; janitor, 4 cents; Sunday school, 2 cents.

**Need Met.** In order to begin to meet the needs suggested by the work done under present Sunday-school conditions, two outstanding things are desirable, namely: First, the teaching ministry made as definitely a vital part of the work of the church as is the preaching ministry; second, extension of time. If America is to come in any way to mold the religious thinking of the world it must make this teaching ministry a major function of the church, as such, and not of any subordinate organization. Such an organization may be formed to promote a distinct phase of work as is being done by the Sunday school, but for the Sunday school to be the controller of the religious-education program would be a calamity for the church. There are those who are striving to promote the week-day phase of religious education as a community enterprise in which the church as an organization shall not function. It is a question which would be a greater calamity for the church, to surrender its educational function to the Sunday school (as now organized) or to the community. A most important contribution which many public-school men have made in the movement for week-day religious education is to refuse steadfastly to assist in promoting the work, save as a church movement. We believe God is giving his church the opportunity of the centuries so to function as to produce the greatest results. Roger W. Babson has said, "There is no coordination of humans that can remotely approach the power of the church organizations for reaching instantly every by-path of life from the highest to the lowest." We have the

organization, buildings, splendid men to function in leadership, and great numbers of trained public-school teachers needing but little technical training, to do the work. There is great need for the church seriously to address itself to the task of fuller preparation and better equipment for the greatest work of the centuries.

The second need is the material increase of hours per week that can be given to the work. This is discussed fully under Chapter III.

### THE FIELD OF RELIGIOUS EDUCATION DEFINED

What then is the field of religious education with which we have to do? In its broader sense, the term "religious education" includes Christian institutional education in colleges, seminaries, Bible and missionary training-schools, as well as the local church program of religious teaching. Both are units of the same system, and at some points there is overlapping. But religious education has come to have a technical meaning also, referring to the teaching ministry of the local church functioning within its own organization and its immediate local field. Readers should bear in mind that the term is used in this technical sense in this book.

Remember also that true religious education does not eliminate the spiritual elements in religious life. The initiating experience, whether called "conversion" or by some other term, is still emphasized. The guidance of the Spirit, the presence of the hand of

God in life experiences, through religious education, will become more real. Can anything be clearer or more desirable than the end of religious education as defined by Doctor Athearn? "Religious education is the learning how, consciously or unconsciously, to apply all that we have and are to the experience of living so that the result may be an efficient Christ-like life."<sup>1</sup>

Religious education is a new approach through which to reach old objectives and invest them with new contact. We are in an emergency, politically, socially, economically, and spiritually. Were we as a nation in the isolated position of by-gone years, our crisis would be far less grave, but even the extreme opponent of European entanglements is forced to realize that America must have a hand in saving the world or we may go down with it in ruin. In great emergencies God has brought forth his wonders. Not in times of peace and prosperity, but in adversity has the light broken forth. Religious education is being literally thrust upon America today. The thrusting is not being done by advocates of religious education, but by force of circumstances which we are compelled to believe are the manifestations of the hand of God.

Religious education is not a new movement, but rather a known method coming to its own in "the fullness of time." America was discovered by the Norsemen long before the time of Columbus, but the discovery came to naught. Movable type was in use in China five hundred years before the Gutenberg Press

<sup>1</sup> "The Church School," p. 1.

used it first in printing the Bible, but in China it was nothing. Missions were being carried on long before Carey's day, but he was truly the father of modern missions. We believe God has wrought in American history, and certainly our nation is in line for advance toward Christian ideals. The world believes this and is crying to us for salvation. It believes that we alone can help. The Christian church can reach the nation as can no other human combination. Babson says, "The Christian church can do anything on which it decides unitedly." The church is largely what a weak and faulty Sunday school has made it. Is not the circle complete? The hour has struck, and religious education is functioning. It is for the church to make of the splendid but imperfect and unsatisfactory Sunday school the beginning of a progressive system of religious education which shall magnify and multiply the power of the church, and through it dominate the nation and prepare to give to the world the help for which it cries.

### **FUNCTIONING THROUGH WEEK-DAY CHURCH SCHOOLS**

The church school is the church functioning in its religious educational program; it is the organism through which that program is to find expression. Unfortunate, indeed, will it be if the term church school becomes identified simply as a new name for the Sunday school. The term "church school" is inclusive. It does not define a subordinate organization

of the church, but the church functioning in a particular and outstanding phase of its existence. "It follows that the church school must be as comprehensive as the church itself."<sup>2</sup> But, "It is better to have activity among one group of church workers which has been stimulated from without, *rather than to have a dead church. Yet each church owes it to itself and to its whole work* to prevent overlapping and competition, to secure an effective harmony of operation and to meet all the needs of its constituency for teaching and training."<sup>3</sup> Only through a recognized religious educational program in the local church can this be accomplished. It is unquestionably desirable that subordinate organizations be formed to promote selected phases of study and development. Such organizations will frequently initiate new phases of work with new sessions, aside from their immediate objectives. As promptly as it can be done wisely, these should come to function under the direction of the church educational program.

**Need of Articulation.** While we have definitely reached the point of a full recognition of religious education and its province, there is, as yet, no well-articulated system accepted for use. We have much in unrelated forms. These should be integrated by each church as rapidly as possible.

This integration will be considerably encouraged if it is clearly understood that all sessions, class periods, or meetings having real educational and religious

<sup>2</sup> "The Church School," Athearn, p. 1.

<sup>3</sup> "The Coming School," Chalmers, p. 263. *Italics the author's.*



values become automatically related to the church-school program and organically incorporated therein. The subordinate organization through which any such may function need not be disturbed, but its work becomes a recognized part of the religious educational plan of *the church*. The more organizations can be led to specialize and, where desirable, assume responsibility for conducting selected courses, the easier will become the coordination of courses and the elimination of overlapping.

**Sessions.** Some sessions of the church school proclaim their objectives by their names, e. g., church school of missions, teacher-training classes, Bible study. Other sessions are inclusive, providing for many courses, e. g., Sunday school, vacation school, week-day school, and church-school night. Still others may be known only by an organization name, some sessions of which may be given to religious education, while others are not. For instance, this would be true of young people's societies.

It would not seem desirable that sessions of the church school, which are of an inclusive character providing opportunity for a variety of courses, should be centered entirely on any one course for frequent and extended periods. Sunday sessions of the church school at once allocate themselves, but do not necessarily reveal anything of course of study. Of week-day sessions the same is true. In our further consideration it will be desirable to remember that unless modifying terms are added, the Week-day church school is an inclusive session held at variable hours

between Sundays, open equally to any and all courses within the church-school program.

There are four outstanding sessions of which we think when we use the term Week-day church school. These are: (1) Vacation church school; (2) Week-day church school in free periods; (3) Week-day church school in released time; (4) church school night.

The Vacation school stands by itself not because of different objectives or necessarily different methods but because of its unique opportunity and remarkable possibilities.

The church school night held one or more evenings each week, will not receive consideration in this book.

The Week-day church school in free time and in released time are two phases of the same problem. They will be considered in Chapters II and III.

**Place.** Week-day religious instruction, therefore, should be an integral part of the educational program of the individual church; and its instruction should be so correlated with Sunday instruction and the expressional activities of the individual church as to create a church school having Sunday and week-day sessions with provision for expressional activities.

## **TYPES OF WEEK-DAY CHURCH SCHOOLS**

The Week-day church school sessions are being carried on with every conceivable modification of organization and administration, but in spite of this fact, they come fairly well under three types as to community relations.

The following description was prepared by denominational field-workers in Week-day church schools, December 10, 1921, and reaffirmed October 17, 1923.

**“Type I.** The denominational or individual church type of week-day school is that in which the week-day religious instruction is a part of the educational program of an individual church without cooperation with other churches.

**“Type II.** The denominational community or district school is one in which the denomination provides the curriculum and internal administration, while the general promotion and standardization of plans and other acceptable elements are under the direction of an advisory board of religious education officially representative of the cooperating churches.

**“Type III.** The interdenominational school is one functioning under an interdenominational board of religious education officially representative of the cooperating churches. This board conducting schools, selecting as a curriculum a non-denominational course.

“Note: In any one community all three types of schools may exist (types II and III functioning under the same community board). We regard the type II organization as being the one possessing the larger number of desirable features, when it is *led by an advisory board as described under type II.*”

## EXPLANATION OF ABBREVIATIONS USED IN FOLLOWING TABLE

*Types and Number of Schools:* Where number of schools under type II is not known and all appears, it indicates a school in each church of community. Blanks indicate no schools. In many places type I schools have an informal cooperation thus getting a portion of the benefits of type II.

*Time and Number of Periods:* **M.**, total time in minutes per week; **Pds.**, number of periods per week for each group.

*Place of Meeting:* **C.**, church; **P. S.**, public-school building; **O.**, other places.

*Grades Affected (or provided for):* **Gr.**, grades being taught; **Enr.**, number enrolled, or percentage of public-school enrolment in grades being instructed in church school; **H. S.**, high-school pupils in church school.

*Teachers:* **No.**, total number of teachers; **Pd.**, all teachers paid, whether for full time or only for the hours of teaching; **Emp.**, number of teachers as regular salaried workers of churches.

*Cooperation:* **Ca.**, Catholic, either cooperating or who have agreed not to oppose the community movement to secure released time; **Jews**, Jews taking same position as Catholics; **Y.**, yes.

PLACES  
USING RELEASED  
TIME

PLACES USING RELEASED TIME																
Types			Length Time No. Periods		Place of Meeting			Grades Affected			Teachers					
I	II	III	M.	Pds.	C.	P. S.	O.	Gr.	Enr.	H. S.	No.	Pd.	C.	J	Remarks	
3		7	30	1	C.			1-6	800	300	24		Y.		Four full-time teachers But one not enrolled	
1	II		75	1	C.			1-8	90%		15		Y.			
		12	61	1	C.			1-8	600	Y	6					
3		5	60	1		P. S.		6-8							6,883 present first day	
		1	45	1		P. S.		1-8	99 1/2	Y	11		Y			
1		9	120	2	C.			1-8			11					
	12		75	1	C.			1-8	90%	No	60		Y.		Some paid teachers	
	45	3	80	1	C.			1-8	86%	No	300		Y.			
			60	1	C.			1-8			?					
	all		60	1	C.			3-12	271	85	17				Some paid teachers	
	all		40	1	C.			3-12	200		?		Y.			
		3	90	...	C.											
		3	60	2	C.										Some paid teachers	
	all		45	1	C.			1-8	86%				Y.			
				1	C.			2-6				20				
2	I	10		1	C.			1-7	200		?		Y.		Some paid teachers	
	?		45	1	C.			4-8	120		?					
		?	60	1		P. S.		1-8	100%		3					
				1		P. S.					5					

Somerville, N. J. ....	2	6	1	60	I	C.	.....	3-8	85%	V	5	.....	V.
Cambridge, Ohio .....	.....	?	?	60	I	C.	.....	3-8	40-90	.....	1	.....	Y.
Toledo, Ohio .....	.....	?	?	60	I	C.	.....	3-8	.....	110	60	.....	Y.
Dayton, Ohio .....	.....	.....	?	60	I	C.	.....	1-8	.....	.....	Y	.....	.....
Van Wert, Ohio .....	.....	.....	.....	60	2	C.	P. S.	.....	.....	.....	2	.....	Y.
Martins Ferry, Ohio .....	.....	?	.....	45	I	C.	.....	3-8	8%	.....	2	.....	Y.
Chester, Pa. ....	.....	.....	4	60	I	C.	.....	1-6	50%	No	.....	.....	.....
Jenkintown, Pa. ....	.....	.....	1	60	I	C.	.....	1-8	8%	No	2	.....	.....
New Brighton, Pa. ....	.....	.....	?	45	I	C.	P. S.	1-6	.....	.....	1	.....	.....
Huron, S. Dak. ....	.....	all	.....	60	I	C.	.....	1-8	80%	No	.....	.....	.....
Watertown, S. Dak. ....	.....	all	.....	60	I	C.	.....	1-8	80%	No	2	.....	Y.
Appleton, Wis. ....	.....	.....	8	120	2	.....	.....	4-6	90%	.....	7	.....	.....
USING FREE PERIODS													
Bridesburg, Pa. ....	.....	.....	1	75	I	C.	.....	1-8	110	.....	.....	6	.....
Worcester, Mass. ....	.....	.....	3	75	I	C.	.....	.....	.....	.....	.....	.....	.....
La Crosse, Wis. ....	.....	1	.....	90	1	.....	.....	1-8	50	.....	.....	.....	.....
Grace Bapt., Brooklyn, N. Y. ....	.....	1	.....	90	1	.....	.....	1-8	70	.....	.....	.....	.....
Hoopston, Ill., Baptist .....	.....	1	.....	Sat.	.....	.....	.....	1-8	2 sessions	.....	.....	.....	.....
Kankakee, Ill., Baptist .....	.....	1	.....	Sat. 1:30-2:30	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wissahickon, Phila., Pa. ....	.....	.....	1	60	I	C.	.....	1-8	75	.....	.....	.....	.....

A few Catholics attend

Thirty released times

Thirty minutes only of each period is released time

Three Churches cooperating

## CHAPTER II

### WEEK-DAY CHURCH SCHOOLS IN FREE TIME

Week-day religious education, as has already been indicated, includes all instruction given under the auspices of the church during the week, meetings of societies and guilds, special classes, vacation, and night-schools, whose direct and only purpose is instruction and training in religion. As commonly used, however, the term represents the present movement for supplementing the opportunity for religious education given on Sunday by securing through co-operation with the public school and otherwise, time for further instruction in religion during the week. While the term refers, inherently, to the broader field, its ordinary use has two specifically described periods in view, namely: schools held in the play periods or free time belonging to the youth; and schools held in periods released from public-school time. The present chapter deals with schools held in free time; Chapter III, with schools in released time.

#### MORE TIME POSSIBLE

The following schedule presents some of the possible methods of increasing time for religious education, all of which may be cultivated in the same field:



Church school:	Hours
Sunday session (S. S.) which has 100 per cent. religious educational program	52
Vacation session (Standard) 50 to 60 hours .....	55
Week-day session (free or released time) minimum .....	30
Night sessions (2 terms of 8 sessions with three training periods) .....	48
Missions session .....	24
	—
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**Available Free Time.** What is to be understood by Week-day church school in free time? There are three possibilities to be considered, viz., either preceding or following the public-school day or on Saturday.

For week-day sessions *preceding the public-school* day only about thirty minutes are available. Home duties for many children prevent using more time. These home duties should not be lightly interrupted but rather encouraged as a field in which truths learned in the school may be applied to the art of living together.

Sessions *following public school* may vary with the season and the grade; if uniform they must not exceed sixty minutes. This is a very satisfactory length of time. Other duties or attractions, however, decrease the probability of a large enrolment and produce much irregularity in attendance. When held at this time there is usually no cooperation on the part of the

public school. Not infrequently public-school plans frustrate the session in part or whole. This adds the element of uncertainty and emphasizes the accidental and apparently unimportant nature of this religious instruction. The pupils, furthermore, are not in a physical condition favorable to good work.

*Saturday morning sessions* are very infrequent, and attendance is reported small. Afternoon sessions are numerous. The time used averages one and one-half hours. The general conditions attending this afternoon period are rather the best of the free-time sessions. This is especially true in that the session may be more extended and still give time for home duties and play. The children, too, come with bodies rested and minds fresh for their lessons.

**Attitude of Parents and Pupils.** With the session preceding the school day there is little sympathy on the part of either parents or pupils. While it takes the pupil in the best physical condition, actual experience shows it to be the poorest of the three periods under consideration, especially in regard to number in attendance. The period following the school day has a kindlier reception from parents, but both parents and pupils fail in any satisfactory way to accord to it the dignity and importance of a section of the public-school program. The Saturday-afternoon session meets with much the same attitude on the part of parents and pupils, but because of the longer time and the fact that pupils choose it voluntarily rather than some amusement, the approach is more favorable to good results.

**Attendance of Possible Constituency.** There are no statistics justifying positive statements, but careful observation and interviews with workers in various sections of the country make it possible to reach an approximation. What is a possible constituency? In a district where the school is conducted as a type III interdenominational school, what is the public-school enrolment for the grade pupils for whom the Week-day church school provides? Where the school is a type I or II, what is the public-school enrolment of pupils who are in the homes of the church together with the immediate friends of these pupils? What percentage of these groups are enrolled in the Week-day church school? It will be found that the percentage of enrolment is about equal for all three types of schools. If there is any difference it is in favor of types I and II and does not exceed twenty-five per cent. It is usually below this. Attendance in the session preceding the public school is the lowest.

In spite of the disadvantages stated, however, the Week-day church schools in free time are doing splendid work. So far as possible every church and community should attempt them until such a time as public-school authorities grant released time. A very large majority of the pupils attending these schools are members of Sunday schools. The work done is a fine addition to that of the Sunday school. It is, usually, of a higher grade than that of the Sunday school.

**Play Periods Not Ideal.** That some leaders readily accept the plan for Week-day schools in free time in

preference to prosecuting a vigorous campaign for released time is to be deplored. Though it is far easier to bring week-day schools into existence in free time, it is vastly harder to get continued, high-grade results. Public-school authorities frequently say, "Let the churches show what they can do in free time first, and then we will consider granting public-school time." Church workers are inclined to accept this as a fair proposition when it is just the reverse. Furthermore, Week-day church schools in free time are usually enterprises of an individual church, i. e., type I school. This is unfortunate since both religious and educational values suffer.

### EXAMPLE OF FREE-TIME SCHOOLS

Some splendid work has been done by districts organized for schools of type III and by the individual church in its type I school. Examples of these are the following:

**Worcester, Mass.** A Week-day church school has been conducted during 1922-1923 with marked interest and success. These interdenominational schools are so organized and administered as to secure some of the best results of the type II, denominational cooperative schools. They are controlled by official representatives of the cooperating churches; they are divided into groups distributed in the four cooperating churches and in the Y. M. C. A.

"The Central Day School of Religion meets shortly after the close of the public-school session on Wednes-

day afternoon of each week, from November to May inclusive. The school is conducted by four downtown churches. The First Baptist, First Presbyterian, Old South Congregational, and Trinity Methodist churches are cooperating closely in both planning and supporting the school. No charge is made for tuition. A fee of fifty cents, however, is requested on enrolment, to cover part of the cost of note-book and handwork supplies or of text-books. The sessions are held from one to one hour and a quarter. Pupils are classified according to their standing in the public school. The work of each class is varied and interesting. Worship and song, story and dramatization, handwork and class project features are planned for every group. Report cards and annual certificates of promotion help to stimulate high-grade work. The School of Religion faculty has been selected with great care. Religious purpose, attractive personality, general education, teaching ability and experience, discipline and enthusiasm were sought in each case and found. The teaching staff assures the success of the school."

**First Baptist Church, La Crosse, Wis.** No community movement. School, type I. Enrolment, 50. Provides for first eight grades. Meets once each week for one and one-half hours. Interest is good.

**Grace Baptist, Brooklyn, N. Y.** Type I school. Thursday, 3.30 to 5 P. M. Grades 1 to 8 provided for.

**Baptist Church, Hoopeston, Ill.** The church has an industrial hall about a mile from the church where children are being reached that could not be reached through the larger church organization. There is a

class for boys on Saturday forenoons which takes up work similar to that of the Boy Scouts, in addition to Bible stories and some practical training in Christian work. On Saturday afternoons the girls meet. The pastor reports, "They have their devotional exercise which consists of singing and Bible stories with direct application to the Christian life."

**Baptist Church, Kankakee, Ill.** In the Kankakee church the members of the junior department of the Sunday school meet on Saturday afternoon from 1.30 to 2.30 for special Bible instruction and training. During the summer months this meeting is held at 9.00 Thursday mornings. The work of the church school is thus supplemented by getting the children at the most impressionable age and giving them an hour of Bible drill and training in addition to the half-hour received on Sunday.

**Wissahickon, Philadelphia, Community.** Type III school. Wednesday, 4 to 5 P. M. First to sixth grades provided for. Enrolment, 75. Three churches co-operating.

**Rochester, N. Y.** "Our Week-day schools of religious instruction are in the experimental stage. We have a series of experiments under way. One is that of the local church carrying on the work, supervising it and paying its own teachers. This was done last year in the case of two churches, on public-school time. We have also the after-school-time work, which has been carried on in various forms by six or more churches, biding the time when they might obtain released time. In one place, classes have been held on

Saturday morning; in another, schools have been held for the different grades every afternoon after public-school hours; in still another, on Wednesday afternoons, expressional activities have been conducted; and in some of our Lutheran churches catechetical classes have been held after school. Though this is not entirely new, it is related to this movement, since it looks forward distinctly to the released school time."

### OBJECTIVES, COURSES, AND METHODS IN FREE-TIME SCHOOLS

In the Week-day church school conducted in the free time of the pupils there is not the incentive to make comparisons constantly with the public-school curricula, hence an easier course is likely to be adopted. The Week-day church school, whether conducted in free time or released time, should not be allowed to become simply an extension of the Sunday school. The educational requirements of the public schools for the use of released time should be voluntarily adopted and adhered to by the Week-day church school in the free time, if satisfactory results are to be expected.

**Objectives.** The primary and contributory objectives may be stated as follows: (1) To lead the child into definite personal relations with God as Father and Christ as his Saviour and Friend; (2) to promote the development of efficient Christian living; (3) to train the devotional life; (4) to give a clear and connected knowledge of the essential portions of the



Bible, hymnology, and other inspiring Christian literature; (5) to direct the child so that the vital truths of all imparted information may come to function naturally and habitually in his individual and social living; (6) to lead him to choose a life of service as his supreme desire.

**Courses for Free-time Schools.**<sup>1</sup> The study courses for the sessions of the Week-day church school whether conducted in free or released time, should be identical. Conditions, however, are likely to be such in the free-time session, that a more limited course may be necessary. But if at all possible, the same high grade of lessons and the same quality of work should characterize the two sessions. This should be true of the church school night also. It should be constantly kept in mind that the sessions in free time are but a concession, until released time can be secured.

The adoption of the following three requirements demanded by the superintendent of public schools for the Week-day church school of Salina, Kans.,<sup>2</sup> would be a good safeguard to insure the satisfactory educational qualities of the free-time session: (1) The curriculum adopted by each church must be of equal pedagogical value with that of the corresponding public-school grade; (2) each teacher must have a preparation equivalent to that of the public-school teacher of same grade; (3) each church must maintain the discipline of the pupils in its charge on a level with that

<sup>1</sup> See Chapter VI.

<sup>2</sup> See Chapter III, under "Report of Organization of Salina School,"



of the public school. If these requirements are faithfully adhered to there need be no fear for the quality of the school.

**Methods for Free-time Schools.** The methods in use in free-time sessions assume overwhelming importance as soon as the interests of every description enticing the pupil from these free-time sessions are appreciated. In very many cases the children attend with reluctant parental consent. It speaks well for the character of work being done that so many attend. It is a certainty that the child has an inherent affinity for the materials and expressions of the religious life. Since this is true, it follows that if the methods are attractive and arousing and the group atmosphere is not hostile, the enrolment of a school is likely to increase as experience is gained and a still more vital program is presented. The teacher in the free-time session should carefully utilize every principle, method, and device whereby the lesson may become life to the child.<sup>3</sup> The teacher should use good pedagogical methods and approved educational principles, but above all *arrive*. That is his task, to put across the truth in such a way that the child becomes *blind and deaf* to all else, for the time.

The writer visited two Week-day schools not long ago. In the first, every child in the room was far more attentive to the visitor than to the story being *read* from the *text-book* by successive pupils. In the second, if a single child lost the thread of the narrative as it fell from the lips of the teacher, it was not apparent

<sup>3</sup> Under Chapter IX, "Lures and Laws," will be found other suggestions.

to the visitor. The grades were the same. The difference was that of method, not of material.

### HIGH-SCHOOL BIBLE STUDY FOR CREDIT

Another phase of religious education belonging under the general caption, "free-time sessions," is that of high-school Bible study for credit, for the reason that comparatively little of it as yet is receiving released time. The majority of these classes are held Sunday. Speaking technically, this is play or leisure time, so far as the public-school system is concerned. Some classes are held following the school day, in the evening or on Saturday. Thus they miss the great value of released time. High-school Bible study for credit is very commendable. A large number of States have authorized it, and the plans in general are admirable. It is not, however, in any satisfactory way, solving the problem of religious illiteracy. Good theories and plans do not always give desired results. Let us encourage this project in every way, meanwhile let us seek for something more far-reaching.

Churches and communities using released time for Bible study in high schools, will render a service to the cause by carefully evaluating their plans and results, and giving publicity to them. The average community, however, will find fewer difficulties and produce larger results if the Week-day church school is begun in the grades,

## CHAPTER III

### WEEK-DAY CHURCH SCHOOLS IN RELEASED TIME

Undoubtedly instances can be found where a church has secured the release of pupils for religious instruction before the Gary system was established. Certain communions have been doing it, at set seasons each year, from the early days of our public schools. But the following quotation is the story of the beginning of the present wonderful movement for the use of released time in a systematic, all-the-year plan of religious education.

#### HISTORY OF THE MOVEMENT FOR RELEASED TIME

“The beginnings of week-day religious education in Gary date from a ministers’ meeting held October 21, 1913. Some of the Gary churches had found it quite a problem to fit their play-period religious instruction for public-school children, into the program of the public schools. However, the flexibility of the public-school schedule had brought to the mind of the president of the ministerial association the possibility of providing week-day religious instruction in ‘released time.’ He called a meeting of the ministers and

invited Dr. William E. Wirt, Superintendent of Public Schools, to address them. In this address Doctor Wirt suggested that each church should provide a teacher for its own children during the hours of the public-school session. He made the definite offer that if the churches would provide teachers of educational qualifications on a par with the public-school teachers, he would excuse the pupils from the public schools to go to their several churches for religious instruction at such hours during the week as could be agreed upon by the pastors and the authorities of the public schools.”<sup>1</sup>

The thoughtful school men of our land are behind this movement for released time from the public-school day for religious education. It is interesting to know that until very recently, in almost every community movement for the establishment of Week-day church schools in released time, the superintendent of the public schools has been the moving spirit, oftentimes the originator.

**When Granted.** There is, as yet, no uniformity of practise as to when this time shall be granted. In the Gary school system there are two periods known as the play and the auditorium periods. It is into these that the Week-day church school is fitted. These periods are released time as under other public-school systems. In order to make the situation clear note what the secretary of the Calumet Church Federation says: “The conventional school day is five hours long.

<sup>1</sup> “Community Schools for Week-day Religious Instruction,” Gary, Ind., p. 3.

In Gary the school day is seven hours long. This lengthened school day has been one of the factors in securing a great system of school gardens, shops, gymnasiums, and playgrounds. It has also helped to make the church schools possible. Another innovation, namely, the use of all schoolrooms and school equipment successively by different classes of children throughout the day, has been an equally important factor in making the Gary public schools what they are, and in making the church schools possible.

“For example, in the conventional school the auditorium is used but once a day for assembly purposes. All the children of the school gather in it once a day, and usually little use is made of it afterward. It must be large enough and have seats enough to accommodate all the children of the school at one time.

“In Gary the auditoriums are used throughout the day by successive groups of children. They need be no larger and have no more seats than will accommodate one of these groups at a time. This same principle is applied to shops, playground, and laboratories.

“Now it is just here that the public-school system of Gary and the church-school system of Gary fit into each other. Children are free to go to the church-school classes at certain play and auditorium periods if their parents so desire. A recent writer, W. A. Squires, refers to this adjustment of the church-school program to the public-school program as a ‘dovetailing.’ This ‘dovetailing’ is one of the characteristic features of the Gary educational experiment.”

It is the use of this system by a few public schools

in New York City which gives the impression that public-school time is being granted for religious education. It is supervised time but not required time under the law. We may, therefore, dismiss any consideration of hours granted by schools of this kind. Turning, then, to schools of the usual kind, what do we find?

**Length of Time.** A very few school boards grant thirty-minute periods twice each week. This length of time is very unsatisfactory, and good results can be secured only by some adjustment. In Van Wert, Ohio, permission is given for the use of a room in each building. This reduces the time required for assembling to the minimum. Even so only the most energetic use of time and the most carefully wrought program can give satisfactory results. In Appleton, Wis., thirty minutes twice each week are granted at the close of school days. The school is made sufficiently interesting to induce pupils to remain an additional thirty minutes. The majority of communities giving time are granting one period each week of not less than forty-five minutes, usually of sixty to seventy-five minutes.

**What Hours?** The ideal arrangement and the one being made more often is this: For the grades involved, the recess period both morning and afternoon on the day selected is shifted sufficiently to divide the sessions equally. The grades are then dismissed in groups of two, in each of the four resulting periods, morning and afternoon. This greatly reduces the number of teachers required in any school. The public

school seems to find this plan as adaptable as any other if given sufficient time to adjust itself. Many variations between this plan and that of Appleton, Wis., are in use, but it seems worth while to select the best plan and strive for its adoption as early as possible. The day of the weekly prayer service is usually considered best, because it conserves fuel in having the building heated for the day and guarantees building supervision.

### EXAMPLE OF SCHOOLS USING RELEASED TIME

**Salina, Kans.** "The present plan originated among the pastors and is the result of a petition made by twelve churches to the board of education. The churches then appealed to the parents to make the religious schools a success by assisting in the following ways: First, indicate on the election card the church of your choice, sign, and promptly return; second, by your influence and suggestion help your children to love the church school. Make them feel that the study of religion is as important as any other subject in the public schools. Impress upon them the fact that the same discipline should be maintained in the church school as in the public schools. The week-day classes are not a substitute for Sunday school, but an addition to the Sunday instruction."

During their first year, 1922-1923, the Salina week-day schools were very satisfactory. Since they illustrate, in many respects, the practises which are rapidly justifying themselves, an extended description of their



organization and a statement of their results are given. The account answers many questions that inevitably present themselves to workers in undertaking Week-day church schools in released time. While no attempt is made to indicate the salient points, the report merits careful study.

Classes are offered only for pupils in the first eight grades. Parents may elect to have their children go to their own church buildings to receive special instruction during school hours for one period each week. Sufficient time is allowed for passing, and special street-cars are arranged for those who must go a long distance.

The churches are prepared to give instruction with the same thoroughness, and under the same conditions, as the public schools. The board of education has granted time each Wednesday, on condition that churches failing to provide efficient teaching may lose the privilege.

Grades are dismissed in groups of two as follows: Group 1. Grades 1 and 2 meet from 3 to 4 P. M. Children go directly home from the church at 4 o'clock.

Group II. Grades 3 and 4 meet from 1.30 to 2.40 P. M. Pupils go directly to the church after lunch. When dismissed from the church they go to the public school without delay.

Group III. Grades 5 and 6, meet from 9 to 10.20 A. M., go to their church from home, and on dismissal from the church they go to school.

Group IV. Grades 7 and 8, meet from 10.45 to 12 M., go home for lunch from the church.



Children are not closely classified denominationally unless parents so desire. Most children of non-church-going families select and attend some church school.

"Public-school credit is not given, but a special report card is issued every six weeks by the church schools showing attendance and rating marks. Parents are expected to sign and return these to the church just as they do in the case of the public-school reports.

"The system is not compulsory in any way. Children whose parents elect no church remain in school for a study period. The children who go to church do not miss any regular work. No religious body is barred from adopting this plan.

"The Salina Board of Religious Education was formed as a mediating body among the churches themselves engaged in the new Week-day school. While this board does not fix the curricula it aims to set up standards for the general improvement of the work. It is composed of the pastor and one other representative from each church."

From the report of the Salina schools for 1922-1923 the following facts are taken: "The Week-day church school closed after a session of thirty-one weeks. Throughout the year there was the finest spirit of co-operation between the churches. Seventy-five teachers were in service, the majority of whom were well qualified. Worth-while instruction was given. A high standard of work was maintained, and a fine morale developed. Contrary to expectation there were no

cases of truancy as pupils passed to and from the church schools. The children all seem eager and enthusiastic for the continuance of the work.

"The superintendent of public schools announced that in March of this first year, 86 per cent. of the pupils in the first eight grades were enrolled in the Week-day church schools.

SALINA PUBLIC SCHOOLS			SALINA WEEK-DAY CHURCH SCHOOLS	
Group I.	Grades 1 and 2..	728	.....	667
Group II.	Grades 3 and 4..	667	.....	614
Group III.	Grades 5 and 6..	578	.....	475
Group IV.	Grades 7 and 8..	544	.....	430
Total Enrolment .....		2,517	.....	2,186

"It was found that nearly 300 children enrolled in the Week-day church schools were not attending any Sunday school. Many pupils who were irregular in Sunday school were regular in Week-day church school. Very few pupils dropped out of the Week-day church school. In the Baptist school the enrolment steadily increased throughout the whole year.

"As an aid in fitting teachers for this new kind of work, the Board of Religious Education organized a normal school. Courses suited to workers with the various groups were conducted for eight weeks with an enrolment of over 200. The Wesleyan University also provides a good course in religious education, which is opened to all Week-day church school teachers under certain conditions. Students are given credit for teaching in the Week-day church school."

Alpha Ingle, Pastor of the Baptist church, writes: "The close of the first year's work was celebrated by a parade in the down-town business district. Each church school marched by grades four abreast led by the teachers. The public will not soon forget this parade in the name of religious education."

**Rochester, N. Y.** From reports made by Dr. O. L. Price the following facts are taken: "We have had two groups of churches using released time for Week-day church schools, one of three churches and the other of eleven. The one of eleven churches carried on ten schools the second semester of the year. Some of the work was good, some indifferent, and some poor. Those at the head of these community organizations realized the situation and were doing all they could to check up and improve the weak places. They were surprised this year at the fine response the movement met in their community.

"We are not urging this movement upon the people, but are doing what we can to educate them as to its need, and endeavoring to hold back beginning actual work until everything is in readiness to make the experiment with some hope of success. We see that it is going to involve a considerable budget, and the churches will need to face this condition very soon. Already the movement for Week-day schools and Vacation schools has reacted encouragingly on the Sunday-school life of our county. Several churches have put in the three-session school, and others have plans to undertake something similar this fall. The vacation school has introduced new methods into the

Sunday school, particularly along the line of expressional work, and has given pastors a new vision of what religious education can do.

"One of the most hopeful things in this whole affair is that the pastors themselves are the leaders. This has not been true, as we all know, in Sunday-school work. In all our organization of the week-day instruction, and in the vacation-school promotion, we take up the matter through the pastor first, and if he is not interested we make no efforts to go any further at this time, knowing that he will soon come around."

### ADVANTAGES OF RELEASED TIME

What are the advantages of released time for religious instruction that warrant the churches asking public schools to readjust their programs so as to grant this time?

**Released Time Gives Dignity to Religious Instruction** in the eyes of pupils, parents, and teachers. To illustrate, if a pupil fails to attend Sunday school for four or five Sundays in succession, no attention is paid in any way to the lessons studied by the class during that time. This is a serious situation and one difficult to remedy in the Sunday school. In the Week-day school lessons missed are made up. In the public school, pupils, parents, and teachers, all are concerned to see that the lessons missed through absence are prepared.

**Released Time Eliminates Conflicting Attractions.** The public-school day is safeguarded by wise pro-

visions of law. Outside attractions find it difficult to get any hearing. Home duties, pleasure, indifference, all are set to one side. With a measure of arbitrariness the public school says to the child, "This is the occupation for your day." When released time is granted for religious instruction, it comes with this hedging, and thus all other attractions are effectively eliminated. The pupils' choice lies not between the church-school room or one of several alluring attractions, but between the public-school room and the church-school room.

**Released Time Affords an Interesting Break in the Public School Program.** This is true because: (1) The variety of material to be taught brings into prominence many fields of mental activity; (2) the content of material finds an affinity in the nature of the child; (3) the methods of presentation are more or less different from those of the schoolroom. This variation should be cultivated.

**Released Time Gets Results.** Thoughtful school and church people all agree that the efficient citizen must have religious education. They also agree that the public school cannot give this, and that the home and church have largely failed in giving it. The testing out of religious instruction in released time has produced such satisfactory results in interesting pupils and giving them an increased body of religious information, that we may well expect to see increasing results in conduct reactions.

**Released Time Increases Attendance.** One of the most interesting and encouraging features of the

Week-day church school in released time is the astonishingly large percentage of available pupils in attendance. These schools reach from seventy-five to ninety-nine per cent. in the first eight grades. In the majority of places, the percentage exceeds eighty per cent. Of this number, fully one-fourth are wholly untouched by any other form of religious education. Very few high schools thus far have undertaken the work. The Charleston, W. Va., high-school pupils receive two and one-fourth hours instruction each week during the four years of the school; sixty-five per cent. of the entire student body elect this course of study.

**Released Time Secures Cooperation of Public-school People.** The sympathetic attitude of public-school people toward the Week-day church school should be cordially recognized and encouraged. Their insistence on high-grade work from a pedagogical point of view should be accepted gladly as one of the most important factors in the movement. While they should be submitted to them for approval or rejection, courses of study should be selected by the local church or by the cooperating churches, and *not by the public-school men.*

## RELATIONS AND FREEDOM

Concerning the whole subject of the relations of religious instruction and the public school, Dr. H. F. Cope says:<sup>2</sup> "As an institution it (the church school) must cultivate an atmosphere of religion; it must offer

<sup>2</sup> Cope, "The Week-day Church School," pp. 121, 122.

a social experience in religion; the total impress of all that it does with and for children must be religious. This dominating purpose is lost and the religious process is weakened in the degree that these schools are divorced from the churches and identified with the public agencies.

“The last mentioned consideration may not be the most important one, but it is worthy of our study: if we carry to its logical conclusions the plan to integrate religious instruction in the public schools, what contact will there remain for growing children with the life of the churches? We have already taken from the family many of its means of training children and turned them over to the State; much that the churches once did for the young is already taken over by public agencies; shall we now, for the sake of a little saving of money or of energy, or for some apparent immediate advantage, turn over to these public agencies the last of our relationships with children?

“Maintain, at all costs, religious freedom. Keep from these schools all possibility that they shall be subject to political control or liable to any form of exploitation. State-controlled religious instruction is a short way to State ecclesiasticism.”



## CHAPTER IV

### PROMOTING WEEK-DAY CHURCH SCHOOLS

A study of the experiences of communities in which the various types of Week-day schools have been established, may prove helpful to those who are about to launch this project in their local fields. Of course no two communities can be expected to respond to the proposition in exactly the same way, yet it may be possible to avoid serious mistakes and to effect, without experimentation, an efficient organization for the promotion either of Vacation schools or of Week-day schools. A carefully wrought-out plan of formal procedure is the first step toward success. Whether the schools contemplated are to be type II (denominational cooperative or district), or type III (interdenominational), experience has shown the community movement for a Council of Religious Education to be the wise plan.

#### KINDS OF PROMOTION

Until recently promotion work has been of every conceivable character. Many plans, both good and bad, have been tried. Without doubt a larger number of good things have come out of movements resulting in the interdenominational (type III) schools. This



does not say that it is the type of school to be urged primarily. It does say that, in the very nature of the case, the interdenominational school is likely to be the result of a more formal promotion and a more carefully worked-out plan, and therefore has usually shown better results. That all new movements be made district- (or community-) wide, and with central organizations, is advisable, whatever the type of school contemplated or the session undertaken.

The following pages deal with the experience gained through the promotion of both types II and III schools in released time.

**Initiating a Movement.** In nearly every community the first steps have been taken by one or more ministers often inspired by the superintendent of public schools. The mistake is not in the origin of the movement but in its continuation under this supervision. The words of Mary E. Abernethy may well be pondered: "In other communities, attempts have been made to promote week-day religious instruction through ministers' associations or persons selected independently of the churches. It was the firm conviction of those back of the work of week-day religious education in Gary that it should be in charge of a *board composed of representatives of the churches as such*. This task belongs to the churches, and they should accept the responsibility. They should not allow it to be carried on by any persons, however devout and intelligent, who are not directly responsible to the church for the way in which the work is conducted. Neither should the work rest merely on a ministers'

association. The laymen must be interested and accept responsibility if the work is to be successful. Then, too, it makes for permanence to have the laymen back of it because of the frequent changes of ministers."

The history of the promotion of Week-day schools in Salina, Kans., has been given. (Chapter III.) Additional examples are here presented.

**Kansas City, Kans.** Providing for both type II and III schools. Week-day religious education has been discussed for over two years. The first session was held October 3, 1923, with an attendance of 6,883. In November over 8,700 out of a possible 10,000 pupils were enrolled with an average weekly attendance of over 8,000. Dr. Carey S. Osborn, City Superintendent of Religious Education, supplies the following account: "Dr. Thomas S. Young of The American Baptist Publication Society, of Philadelphia, presented the matter to the Ministerial Alliance in 1921 and again in 1922. The suggestion was that in any organization provision should be made which would enable each church to conduct a school of its own in cooperation with a central board or to join with other churches in organizing an interdenominational school to be conducted by the central board. Recently a group of down-town churches passed resolutions addressed to the board of education, asking that school time be set aside for the purpose of religious instruction in the churches. The Ministerial Alliance then requested that the board of education state the conditions under which it would grant school time.

“The board unanimously granted the request stating the following conditions: Commencing October, 1923, all children, up to and including the eighth grade, may be excused for one-fourth of one day each week upon the written application of parent or guardian, for religious education in the church designated by the parent. The church or churches must provide competent teachers, proper equipment, definite courses of study, and must take care of all those who wish to attend. Through Superintendent M. E. Pearson, the board wishes to cooperate with the churches in every possible way to maintain the Week-day schools upon a high level.”

**Relation to Public School.** The school board simply recognizes the desire of the parents that their children attend the Week-day school as a legitimate reason for excuse from the public-school session. Courses in ethics and good citizenship will be provided for those who remain in the public school. The children who are excused will not be required to make up what they miss at public school. If a child who is excused plays truant or is unruly, the privilege will be taken away from him, and he will be compelled to remain in the public-school room. *The Bible will not be taught in the public school.*

**Creating a Council of Religious Education.** The Week-day school committee of the Alliance believed that, for the future success of the movement, the body which is to shape its policies and direct its promotion, should be brought into existence at once, while the movement is still plastic. The creation of this

board was the next step. The committee requested that each Protestant church in Kansas City, Kans., which has any interest at all in this movement, would, without committing itself to cooperate in a school, elect two representatives to serve with the pastor on what we will call the City Council of Religious Education. This council will meet twice a year, forming the general policies at the beginning of the school year and receiving reports at its close. The council will elect by ballot six, who shall serve as an executive committee, under the name of the City Board of Religious Education. The functions of this board shall be purely advisory and promotional except in districts organizing type III schools. The board will have no authority over the individual schools but will stand ready to give advice and to promote new schools. It will also be the central agency to receive reports from the schools.

**The Local Organization.** Any church situated within a reasonable distance of a grade school may put on its own Week-day school, select its own teachers, and arrange its own course of study. In each case the two members elected to membership on the City Council of Religious Education, together with the pastor, should constitute the committee in the local church to have charge of the school. Any number of churches grouped around a grade-school building may unite in establishing an interdenominational Week-day (type III) school. It is suggested that in this case the three representatives of each church who are members of the city council, form the district

board of religious education which shall have, in this case, the entire charge of the local interdenominational (type III) school. The city council of religious education always stands ready to give advice and to help the districts or the individual churches in any and every possible way. Note: In type III schools, the district board is mandatory, while it is advisory with type II schools.

**New Brighton, Pa.** (Providing for type III schools.) The plan was designed for a town of 10,000 inhabitants, with five public-school buildings, besides parochial schools maintained by Catholics. Relations of friendliness and cooperation existed between Catholics and Protestants, and also between the churches and the public-school directors and superintendent. Nine Protestant churches cooperate, one declining. (Provisions for a type II school in advisory relations to the district organization, would bring this one church into cooperation at any time.—*Author.*)

For the support of the work, the nine cooperating churches have been contributing \$2,500 per year, during the past two years. The board of religious education is composed of the pastor, one man, and one woman from each of the contributing churches. The president, vice-president, secretary, and treasurer constitute the executive committee.

This board sent to each family (through the public-school teachers and pupils) a printed explanation of the system, and a card asking the church preference of the family, and whether or not parents desired their children to take the courses of study provided by the

school of religious education. Only those were enrolled whose parents elected the courses for them. All others were required to continue their regular studies during the religious education period.

All Catholic children whose parents so requested were dismissed for the study period, and sent to the parochial schools. The Protestant children were dismissed to a room in the school building which they attended for the instruction period there. The public-school directors granted the use of these rooms, and the Board of Religious Education had them equipped with needed materials, including Bibles.

One teacher was employed, who gave one day each week to each building, and thus made the circuit of the buildings once a week. The various grades in the building were dismissed from their regular studies at the hours agreed upon. Their classes were so arranged as to accommodate the six grades in one day. The courses of study are those issued by the Abingdon Press; the Gary leaflets were used for the lower grades.

The enrolment has been in round numbers 1,100, not including those going to the Catholic schools. Only six pupils enrolled as Protestants did not take the courses provided for Protestant Week-day schools. The second year's work has closed to the entire satisfaction of the parents, public-school authorities, and cooperating churches. The schools will be continued, and will be extended to the junior and senior high schools as soon as the churches think themselves able to finance the larger work.



**Chester, Pa.**<sup>1</sup> (Providing for type III schools.) Week-day religious education in Chester became a live subject with the pastors of four churches in one section of the city. A decision was reached by these pastors and their churches to make a demonstration of the work during April and May, 1923. They made application to the board of directors of the public school for the last hour of public-school time on Friday. They were given the last half-hour, but not by a unanimous vote of the board. The associate principal of the Chester High School was secured to supervise the schools. The grades were distributed to the four churches from five public schools, six grades only. Cards had been sent to every home asking for the written consent of the parents for the child to attend the week-day religious school one hour each week, half of this hour to be public-school time. About fifty per cent. of the pupils of these five public schools returned the cards with favorable consent. The securing of the parents' written consent was made an absolute requirement by the school board. High-school teachers volunteered their services as instructors in all these churches, since their sessions closed in time to allow this work. The studies put out by the Abingdon Press, called "The Gary Course," were used in all the churches. The attendance was surprisingly good and wonderfully regular. The schools ran two full months without any diminution of either attendance or interest. The school board obliged the churches to furnish persons to accompany the children from the public-

<sup>1</sup> Facts furnished by Dr. J. A. Maxwell.

school buildings to the churches. No difficulty was encountered in securing persons to do this work. So successful was the demonstration that for this year, 1923-1924, the whole ministry of the city has joined in an appeal to the school board for one hour of school time each week for religious instruction. The board looked with unanimous favor upon the request. What had been opposition before now became friendship. Instead of four churches this year there are nine. It seems better to hold the school one entire day each week, distributing the grades through the day. Each church expects to employ one or two teachers to give one day each week to this work. A board of religious education is formed in the city under whose supervision these schools will be held. We have sent cards through every public school of the city to the parents asking for their written consent for the attendance of the pupils. The response has been gratifying.

### **HOW TO BEGIN A COMMUNITY OR DISTRICT MOVEMENT**

Create a nucleus, however small, of interested and informed persons.

Provide literature concerning the special session of the week-day church school which you desire to promote.

When well equipped with literature interview a few of the progressive pastors of the community.

As soon as two or three of these pastors accept the proposition, have them arrange for its presentation to



a formal or informal meeting of as many pastors as will come together.

At this pastor's meeting create a "steering committee" for further action. Adjourn subject to the call of this committee.

Let this steering committee apportion four tasks among its members, namely: (1) Interview all pastors not present at the meeting with a view to securing their presence at a similar informal meeting in the near future. (2) Interview the superintendent of public schools; carefully avoid permitting him to commit himself on the subject of released time unless he is already fully in accord with the idea. (This committee should not, at this point, seek an expression from the public-school board, conditions are not ripe for it.) (3) Invite the superintendent of public instruction, principals and teachers of the public schools, together with pastors and others interested, to attend the next informal meeting (not a mass-meeting). (4) Interview one of the leading and most broad-minded Catholic priests and the Jewish rabbi in the community. Tell just what you hope for. Show that Week-day church schools are just as desirable for Catholic and Jewish children as for Protestant children. Induce them to agree to unite with Protestants in asking for released time or not to oppose the petition; if sympathetic, to write letters or to attend the meeting to let the favorable attitude be known.

When this work has been accomplished let this steering committee issue a call for the meeting suggested under (3) above.

At this meeting have an inspirational address followed by three or four brief talks setting forth what is done elsewhere. Present resolutions in substance as follows: Resolved: (1) That the "steering committee" be instructed to invite each church to elect officially three delegates, one of whom shall be the pastor, to represent the church in a meeting to be held thirty days later. Such representatives shall not be construed as committing the church to cooperation in any way with the movement. That every Christian organization within the community desiring to cooperate be invited to send one delegate to the meeting. (2) That a special committee be created, whose duty it shall be to interview the public-school board as individuals and, at a regular meeting, to secure from them a declaration that favorable consideration will be given to the definite plans which may later be submitted to them by the organized body representing the churches. (3) That a second special committee be appointed whose duty it shall be to submit to the meeting (thirty days later) mimeographed or printed copies of a proposed plan of organization with a statement of whatever policies the various discussions have suggested as desirable. A constitution and by-laws may be proposed. (Copies of these plans should be placed in the hands of all present, and, after discussion and amendments, should become the working basis to be presented to the churches in order to secure their official approval and agreement to cooperate in promoting the movement.) (4) That each pastor be urged to preach at least once on the subject of the need of more

religious education and the opportunity offered by the Week-day church school; also, to make it the subject of prayer and discussions in at least one prayer service.

At the meeting called for one month later, let the steering committee continue to function until such time as the official delegates of churches and sympathetic religious associations authorized to enter into permanent organization for Week-day church schools, shall be enrolled and duly constituted as the council of religious education. When this is accomplished the steering committee and all other temporary committees shall automatically cease to exist except as they may be reappointed by special vote of the council.

**Competing City Organizations.** It is not the business of the Week-day church school movement to prescribe methods of unification for competing or overlapping city organizations engaged in promoting various lines of Christian service. The movement is only concerned that this competition or overlapping shall not do any one of three things, namely: (1) Prevent all progress toward a city system of religious education; (2) that it shall not result in a premature or unsatisfactory movement; (3) that it shall not result in the production of an administrative body *which shall exclude any real functioning of pastors or churches, officially*. The possibilities of overlapping and friction are among the following organizations: Local Sunday-school organizations, federated churches, in a few places with the International Daily Vacation Bible School Association in promoting Vacation schools, and many denominational organizations.

**Principles to Be Observed.** If the following principles are observed the greatest dangers will be avoided: (1) The administrative body charged with the control of the Week-day church school *should be the creature of the cooperating churches and interested religious organizations*; (2) this controlling body should be so organized as to respond with a degree of promptness to the desires of the churches.

The coordination of these city organizations and the production of a satisfactory administrative body has been accomplished in a few places.

**Rochester.** In Rochester, the offices of the federated churches and Sunday-school council of religious education are together. A council of religious education has been organized, consisting of representatives of the federated churches, of the Sunday-school council of religious education, and from the various denominational organizations within city and county willing to cooperate. This composite or interlocking council constitutes the general council of religious education, of which the executive officer is the secretary of the Sunday-school council of religious education.

In the development of the work of the city, Rochester is working by districts. The first district developed has created an organization which is called a "Week-day Religious Education Association of the Northwest Section." Under this association there are both type II and type III schools. This association accepts the general supervision of the city council of religious education. It is the expectation that as other districts of the city organize these districts will

coalesce under the council of religious education to form a unified system.

**Dayton.** "In Dayton the Montgomery County Sunday School Council of Religious Education has accepted the position of religious education department for the Dayton Council of Churches. The executive committee of this council [probably Sunday-school council] elects a commission of twelve members, who are charged with the responsibility, in cooperation with the executive secretary and supervisor of instruction, of having general supervision over the promotion, organization, and administration of such schools (including vacation schools). The members of this commission are among the recognized leaders in religious education and business life of Dayton."

### SOME CONCLUSIONS

There seems to be no reason why the promotion of the Week-day or Vacation church school in a community should not be initiated by any individual, group, or organization. But if the movement for either is to become a community enterprise the promoting agency should plan to bring into existence as promptly as possible a controlling board which shall officially represent the churches and other cooperating organizations. Two vital factors are at issue. The individual churches must have a voice in the situation or cooperation will not be true in any real sense. Without this, denominational consciousness and responsibility can not be developed. In the majority of communities, organized

for these schools preceding 1922, the work was promoted through ministerial unions, church federations, or boards organized directly by churches; thus the churches have had a more or less direct voice. This opportunity and responsibility for these schools must not be taken away from the pastors and churches. The question as to the type of school to be promoted, however, is involved. Type I, the denominational school, is wholly independent of any other movement in the community. Type II, the denominational cooperative (or district) school, is one in which the individual churches of a district conduct their own schools, but unite either formally or informally in an advisory district board. This board is vital to the best interests of this type. Type III, the interdenominational school, in which the individual church or denomination has official representation on the district board of religious education, but delegates all authority over the schools to this board. The board of this type of school may easily submerge the responsibility of the individual church.

There are many who can see no warrant or justification for the existence of type II. It is really not a question whether this type is wise or not. It has come into existence. Many communities will have type II or nothing.

There are at least five pronounced arguments for type II, the denominational cooperative school, namely: (1) The ecclesiastical, to teach church forms; (2) the theological, to maintain pure doctrine; (3) the psychological, for group loyalty advantages; (4) de-



mand for this type II denominational cooperative (or district); (5) correlation of the week-day school program with the educational program of the church.

It is admitted that there are strong reasons for encouraging the type III school, but it must be granted, also, that there are at least two very strong statements in favor of type II. First, even though the ecclesiastical and theological reasons may be satisfied aside from either the Week-day or Vacation schools, the argument for the religious educational values of the group loyalties can hardly be overestimated. Second, the field-worker in many communities must choose one of three courses—force a type III school on a reluctant community, organize type II schools, or fail. The field-workers in Vacation and Week-day church schools find that many representatives of the local interdenominational Sunday-school organization feel committed to the interdenominational school or nothing. Many of them are wholly uninformed as to the possibility and the desirability of the type II school.

If the Catholic and Jewish leaders are invited to cooperate in the early stages of a community movement a favorable response is likely to be obtained in almost every case. That cooperation will extend to obtaining released time and to assuming responsibility for their own children, but not beyond. If these elements of the school population are overlooked in the early stages, their opposition may almost certainly be expected. In many places, this would mean defeat for the movement for released time.



## CHAPTER V

### ORGANIZATION FOR PROMOTING WEEK-DAY AND VACATION CHURCH SCHOOLS

No one scheme of organization for a church or district is essential to the launching of either the Week-day or Vacation church school, but it is unwise to proceed far with the movement without clearly defined plans. The Vacation school in a church or district should function through the same organization as the other sessions of the church school.

#### NEED OF ORGANIZATION

It is true that some very successful schools have been carried on with no plan of organization. Success has been the result of some outstanding personality in the movement. The Week-day church school must be a movement of the churches as churches, both in the conduct of the individual school and in cooperative community relations, and not be dependent on the unstable element of the personal equation. Because of lack of vision or support in the church or district, interested persons may launch the movement, but it should be their purpose "to sell" the schools to the churches as quickly as possible. Churches and districts should be selected for study which have worked

out forms of organization which function satisfactorily. Promoters of schools should be familiar with various forms of organization in order to select such as are best adapted to the particular church or district involved. Each church and district should be fully enlightened as to possibilities and then allowed to make its own decisions. It is unfortunate for either the denominational or the interdenominational school to be presented as the only possible and desirable form of organization.

The following plans are not all in operation at any one place but have all been tried and have given satisfactory results. There seems to be no reason why the combination here presented should not produce even better results. At one point only is an untried suggestion offered, namely, making chairmen of subcommittees in local churches ex-officio members of the district board of religious education, these in turn constituting the membership of the corresponding committees of the board.

**Information Preceding Organization.** A statement of the guiding principles and methods of the Week-day and Vacation church schools preparatory to organization may answer questions and prevent experimentation. In the first place there is a unity in objectives of the Week-day and Vacation church schools, namely, religious instruction, formation of Christian attitudes; and Christian social reactions. The Week-day and Vacation church schools also use the same materials for training in worship, for instruction through the story, and for expressional activities.

Furthermore, the Week-day and Vacation church schools both follow the practise of the public school in organization, grading, and discipline. The only difference is in the time for conducting the sessions. Week-day schools are held during the public-school year and the Vacation schools are held during the summer vacation period. Though this fact is the occasion for some difference in the details of plans for the schools, it does not prevent the Week-day and Vacation church schools working under common plans of organization.

An extreme example of the Week-day church school, in which acquiring of information is the chief objective, and an equally extreme example of the Vacation school in which supervised amusement or "busy work" is the major element, will make these two sessions appear far apart at almost every point. Examples of efficient Week-day and Vacation schools will at once be seen as having major values in common. Their variations are chiefly in length of time, succession of sessions, and period of the year during which the school is held.

Since the foregoing is true, we may proceed to consider the promotion of all sessions under one organization. Either the Week-day or Vacation school may be the immediate object of the organization or the two may be promoted as parts of one system with no change in organization save the addition of committees to secure distribution of labor. These committees, however, should be in sympathy with the complete program.

## LOCAL CHURCH ORGANIZATION

Whether it is the purpose of the church to develop a more or less complete system of religious education or to undertake one or more sessions of the Week-day and Vacation church school, it should have a definite scheme of organization. A simple form for such organization, and one which may readily be expanded to provide for the most complete educational program of any large church is here presented:

### The Church.

#### Church Council.

#### Religious Education Committee.

##### 1. Subcommittees.

- (1) Housing and Equipment.
- (2) Publicity and Pupils.
- (3) Teachers and Courses.
- (4) Finance.

##### 2. Director of Religious Education.

- (1) Sunday School.
- (2) Mission Study Classes.
- (3) Church School Night.
- (4) Week-day Schools.
  - a. Released or free time sessions.
  - b. Vacation schools.
- (5) Miscellaneous Classes.

**Church Council.** This council, if composed of representatives of all organizations and church departments, will be an important factor in coordinating groups, interests, and programs.

**The Religious Education Committee** should consist of five, seven, nine, or more members according to the size of the church, selected for their spirituality, educational interests, and representation in the different educational agencies of the church.

**Subcommittees of Religious Education.** At least four subcommittees are needed. The chairman of each of these should be a member of the Religious Education Committee. Other members selected at large, with discretion, will increase interest and give representation to many groups and courses. The work on these committees in itself should be a training course. The duties of these committees may be stated briefly as follows:

*Housing and Equipment.* The committee should arrange with the trustees for the use of the church, special rooms, janitor service, and such other items as might require attention. The committee should make a study of religious educational equipment needed for various courses and grades and provide the same without effort on the part of the workers in the school session. Equipment does not include text-books, craft, or other material needed in the conduct of the school. It does include maps, blackboards, crayon, erasers, desks, seats, and musical instruments.

*Publicity and Pupils.* This committee will carry out plans suggested in Chapter IV on Promoting Week-day and Vacation Church Schools, or any others they may devise. Publicity and securing a pre-registration of pupils go together. None of the sessions under contemplation should begin work without a definite idea

of the approximate minimum number of pupils likely to be on hand for work. At least a majority of pupils should be known from personal touch of this committee.

*Teachers and Courses.* This committee is responsible for securing teachers and volunteer workers, for examining them as to their preparation, and for determining the amount of their remuneration.<sup>1</sup> The type of school conducted, whether interdenominational, type III, or denominational cooperative, type II, will determine the work of this committee. If denominational cooperative (or district), the committee should proceed to an examination of available courses. In cooperation with the director of religious education the committee should recommend the courses to be pursued by the school. During the continuance of the school all questions of curriculum will be referred to this committee through the director.

*Finance.* The question of finance is discussed in Chapter IX.

**Director of Religious Education.** In the small or medium-sized church the pastor is often the director of religious education, at least until he and the committee on religious education have succeeded in developing or securing a capable person for that office. The success of the work depends very largely on the ability of the director to do good team-work and to stand firmly for quality in religious education. As soon as possible the pastor acting as director should

<sup>1</sup> See Chapters VII and VIII. Also, "How to Conduct a Church Vacation School," Gage, Chapter III.

step aside in favor of the director of religious education selected. The pastor has too many other duties to give adequate attention to this. He should always be an ex-officio member of the committee on religious education, and keep in close touch with its work and with the children as well as with the students. Usually he will be the person best qualified to mold the policies and general plans of the committee. This will be his field of greatest evangelistic opportunity in the whole round of church life.

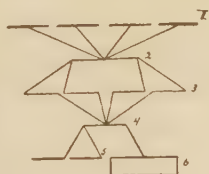
The director of religious education is the executive officer of the religious education committee under the church council. It would seem wise for him to function through advice, inspiration, and leadership rather than through personal authority. Often he will be obliged to make the best of available resources, rather than to insist on forcing situations to meet his plans and personal convictions. In the majority of churches the unifying of a system of religious education is a somewhat slow process even though many units for such a system are already in existence. The director is likely to begin his work with one or more of the major week-day sessions under consideration. As he brings these into being he should endeavor to correlate the various units into one system.

### DISTRICT ORGANIZATION

The following graph represents an organization suitable for a small community or district of a city and for either Vacation or Week-day church schools.



1. Cooperating churches.
2. Board of religious education.
3. District (or community) committees corresponding to local church committees.
4. Superintendent of religious education.



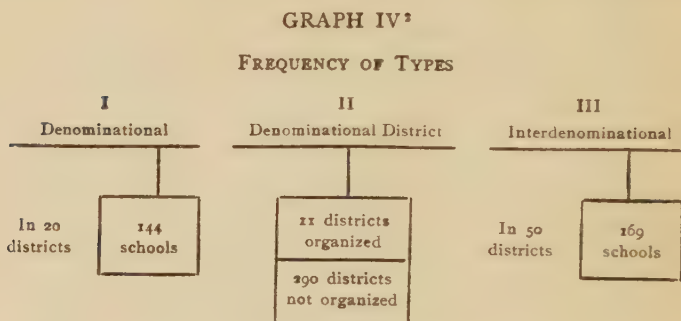
Graph III

5. Type II. denominational cooperative schools.
6. Type III. interdenominational school, one school representing two or more churches.

Explanations of Graph III: 1. Churches, whatever the number cooperating.

2. Membership of a community or district board of religious education (Graph III, 2) should consist of three classes: Class A, The pastor of the church and the chairman of each of the four major committees of the committee on religious education in each of the cooperating churches. These should be officially appointed by the church. Class B, Three representatives from each cooperating religious organization, e. g., local Sunday-school organization, Y. M. C. A., selected persons of religious educational interests. Class C, Their number to be determined by the size of the board but not to exceed one-fifth to one-third the number of the entire board.

3. The names and functions of the committees of the board of religious education of an individual church and of the district board should correspond. The district board committees should then be composed of the chairmen of the corresponding committees in the cooperating churches. (Graph III, 3.)



4. When type II school is used, the district board and superintendent of religious education have advisory power except as specifically determined. Many things should be delegated to that board "with power." Their advice should be followed in the fullest possible way. The continued success of type II school will be determined largely by the willingness of the individual churches to accept the advice of this district board and city superintendent of religious education. (Graph III, 5, 6.) The schools 5, 5, on the left are type II and superintendent committees, and board of religious education are advisory only. On the right, 6, two or more churches unite in one interdenominational school in which superintendent and board of religious education have full authority.

Thus it will be seen that types II and III may function in the same school district or community under the one board of religious education.

In a larger city, the city superintendent of church

<sup>2</sup> "Week-day Religious Education," Cope, p. 175.

schools should be the executive officer for both the city council of religious education and the district boards of religious education. Public-school and church-school districts should coincide as fully as possible.

Graph IV shows distribution of types of schools as found by the survey of winter 1921-1922.

Under type II, eleven communities which reported were working in organic relations with an advisory district board of religious education while 290 schools in other communities were cooperating informally without the help of a district board. This lack of an organized district board of religious education through which to function is very unfortunate. Week-day church schools need all possible assistance in order to maintain themselves on an educational level commanding the respect and moral support of the public-school people. The district board of religious education is the most important aid in accomplishing this result. The strongest argument against this type II school is the frequent lack of this board.

### **CITY ORGANIZATION**

What shall be the process of organization for church-school sessions in a city comprising a number of public-school districts and many churches? Is it wise to proceed at once to a city-wide organization with church schools in all sections, or is it better to begin with a district having one or two church schools? Both plans have been carried through successfully, but it is recommended that in a city of as

many as three or four public-school districts, the movement content itself during the first year with one district. This gives opportunity for the local workers to find themselves and gain an acquaintance with their problems. The second year a number of school districts may be undertaken. These will then coalesce and result in a city-wide organization built on tested local experiences. Many smaller cities, under 25,000 population, have effected a city-wide organization at once, but have conducted only two or three schools the first year. In still other places of 15,000 inhabitants or less, the complete system in the eight grades of the elementary schools has been successfully inaugurated from the beginning. Rochester, N. Y., with 295,750 population, is organizing by districts. Salina, Kans., a town with a population of 12,000, put on the entire system at once after about nine months of preparation. Kansas City, Kans., with 110,000 inhabitants, is putting on the movement in the entire city from the beginning with marked success.

In larger cities the organization may consist of a combination of as many groups suggested under district organization, as may be needed. In such a city organization the council of religious education would be composed of representatives of denominations and groups of denominations rather than of individual churches. The city council and committees would function through the city superintendent of religious education as the executive officer for the local board of religious education in each group. We would then have the following:

1. Denominations and groups of small denominations.

2. City council of religious education.

3. City council committees.

4. City superintendent of religious education.

5. District boards of religious education of groups or church school districts of a city. The organization under each board of religious education in each group will be that shown under Graph III.

This city council organization may be built by beginning with the city-wide organization or by beginning with a group organization, letting the greater organization come into existence after three or more groups are functioning.



Graph V

## CHAPTER VI

### SCHOOL CURRICULA AND ADMINISTRATION

Courses of study for the Week-day church school are being produced rapidly and, as the situation is becoming better understood, are improving in character. They are projected from both the denominational and the interdenominational position.

#### DENOMINATIONAL COURSES

These courses are usually closely correlated with the Bible lessons of the Sunday school in a graded system.

**Correlation.** There are three arguments to support this process, namely: (1) Because of the shortness of time for the Sunday-school session and the poor quality of work frequently done, it is believed that a week-day session will help to stimulate better work and result in an increase of interest on the part of the pupils in the material studied; thus it will be crystallized as a mental possession. (2) It is believed, furthermore, that if the great body of fine values in the institution of the Sunday school are to be conserved, closely related courses of study and methods of work should be stimulated. If high-grade methods are

established in the Week-day schools, it is believed they will react on the Sunday school. It is expected also that a unified system of grading and records can be better worked out relating Sunday and week-day sessions, as a result of close correlation of study courses. (3) In view of the fact that the Lesson Committee of the International Sunday School Council of Religious Education is working out a system of courses which will closely relate the Sunday, Week-day, and Vacation school sessions of the church school, we should work toward such relations and not produce independent courses, ignoring the existence of the Sunday session.

**Three-session Series of Lessons.** At least two denominations have worked out a three-session series of lessons identical in principle, but different to some extent in details of application.

In order that this three-session idea of correlated lessons may be made clear the following is appended, quoted from "A Three-Hours-a-Week Church School for the Individual Church," published by the Presbyterian Board of Publication and Sabbath School Work. Bulletin No. 8, Lesson Material:

**Presbyterian Lesson Materials.** "The need for a closer correlation of the educational agencies of the individual church is evident to all thoughtful church leaders. More or less extensive efforts have been made during the past few years to secure such a unifying of the programs and objectives of the several educational agencies of the individual church as will eliminate duplications and secure efficiency. These efforts have



not been largely successful, because one of the most essential elements in any plan of correlation was overlooked. There can be no true correlation of the educational agencies of the church without a correlated course of study. With this fact in mind the Presbyterian Board of Publication and Sabbath School Work has begun the publication of the Westminster Text-books of Religious Education.

"The text-books will cover, for the present, the work of the primary, junior, and intermediate departments. They will contain lesson materials suitable for use in all phases of the educative process. That is, they will make possible a program of religious education where worship, instruction, and expression are given due and proportionate attention. There will be forty-two lessons for each year and each lesson will be threefold. There will be one section intended for use in a Week-day church school class, and this section of the lesson will be largely informational. There will also be a section intended primarily for use on Sunday, and this section will aim to cultivate the spirit of worship as its primary objective. There will be informational material as a matter of course, but the material will be chosen whenever possible with a view to the development of a spirit of devotion during the lesson period. A third section will be included in the intermediate and junior lessons. This section will be for use in an expressional meeting to be held either on Sunday at some time other than the Sunday-school hour, or on some other day in the week. All these sections will be so related to one another as to make

a unified course of Bible study for each grade or department of the church school."

"These lessons are being used by the Presbyterian Church in accordance with the following plan:

"The Three Hours. The three hours a week are found in the existing Sunday-school hour, the hour set apart for the expressional organizations, e. g., the junior and intermediate Christian Endeavor, with a special adjustment for the primary group, and an hour secured for week-day instructions."

**Baptist, Three-Session School Series.** This series consists of three closely correlated and graded courses of study as follows:

1. The usual Sunday-school course, Keystone International Graded. This session should be for instruction from the standpoint of information.

2. The week-day course, using the same theme and general material, gives emphasis to instruction through projects issuing in Christian living. The session is known as the conduct or expression session.

3. The worship-program course follows the same theme as the other two, but departs from the material already presented more or less. This session should be one of instruction for intelligent expression through worship. The worship program may be used in one of three ways: (1) As material for the program of a corresponding primary, junior, or intermediate young people's society instead of that which is suggested in other publications. This is the major use. (2) Or it may be used as the material for a devotional portion of the program of the week-day or conduct session.

(3) Or where a Sunday school is departmentalized, it may be used as the worship program for the corresponding department.

The correlation of instructional material used in the Sunday session, week-day session, and worship session, makes possible educational unity for each age group. It prevents overlapping, confusion, and dissipation of the time of both teacher and pupil. It creates more interest in the development of **one theme** with sufficient time for impression and expression. If the three periods are wisely used conduct situations will be so presented and controlled that character will be permanently modified and made thoroughly Christian.

**Episcopal Lesson Materials.** From "Week-day Religious Instruction," a pamphlet issued by the Department of Religious Education of the Episcopal Church, the following is quoted:

"How shall the work of Sunday and week-day sessions of the church school be correlated? At the outset this question suggests one of our greatest difficulties. What follows is not final in any sense, but rather suggestive, hoping it may stimulate original attempts at correlation.

"Correlation will take place under two headings: First, grouping of students for classes. Shall we have the same groups on Sunday and week-day, or shall we have the larger combined classes on Sunday and smaller ones on the week-day or vice versa, large ones on the week-day and smaller ones on Sunday? Considering the church school as a unit and the mental process of mastering ideas, where possible, the same

grouping and classes should be continued on the week-day as on Sunday.

"Second, correlation as to curriculum. Shall we have the same lesson subjects for two sessions or shall we have one course of lessons on Sunday and another course on the week-day? Here again it is our judgment that the lesson be divided and that the week-day recitation and expression be the logical outcome of the Sunday work. To illustrate: Sunday, story told, memory work drill, devotional suggestions; week-day, review of story, and written work on same, hand-work under church-school service league, dramatics."

It will be seen from this illustration that with this denomination but two sessions are contemplated, the training in the devotional life being included in the work of Sunday.

## INTERDENOMINATIONAL COURSES

The majority of these courses are built entirely independent of any thought of the Sunday school. We need to remember, however, that while the majority of the denominations are using the outlines adopted by the International Sunday School Council, all have so departed from that outline that no course of lessons for the Week-day church school could possibly be prepared which would in any measure be capable of correlation with the current graded lessons of the various churches.

There are three courses of interdenominational lessons in somewhat general use among interdenomina-

tional schools. They are the following: Gary Lessons, published by the Abingdon Press, but not advertised; Scribner's Graded Lessons for Week-day Schools of Religion; Religious Texts, of University of Chicago Press. For general use in the grades, the Gary Lessons are giving the best results of all interdenominational texts. A number of the larger cities have provided courses of their own. This is true in both Toledo and Dayton, Ohio.

### ADMINISTRATIVE ORGANIZATION

**Play-Period Sessions.** The time when the Week-day church school is held is a determining factor in its working organization. The school in free time is likely to have less than twenty-five per cent. of available pupils enrolled. Whether this school is held following the public-school day or on Saturday, the enrolment rarely reaches one hundred. These pupils are distributed among the kindergarten and all eight grades. Such schools with few exceptions are conducted as follows: (1) General assembly for worship, memory work and drills; (2) story period, divided into two sections without regard to departmental grades. Of course this is not advisable, but even so, some excellent results are obtained. But why not organize in a more satisfactory way and get better results?

**Satisfactory Organization.** A satisfactory organization is as follows: (1) Departmentalize the school, kindergarten to sixth year; primary, 6, 7, and 8 years; junior, 9, 10, 11 (and 12); using interme-

diate pupils as helpers in other departments. (2) Let the worship, drills, and memory work be done in each department separately. Even a very small department can do better work than can be done where all are together. (3) Once each month the junior and primary departments may have a general period for work in common, in worship, memory, and drill. (4) The story period may be conducted in a small department, as a class, but where sufficient help is available, each department should be closely graded to correspond with the public school. Where there is a shortage of teachers an adjustment of story and worship periods still makes possible departmental work. Principal, song leader, and pianist may be conducting the worship period of one department, while teachers of the story period are conducting a second department. These will then reverse the operations. The kindergarten must be conducted independently of the program of the other departments at all times, if any worth-while results are to be obtained.

**Released-time Sessions.** Released time from public schools varies in different communities. This fact modifies administrative conditions. A few communities grant time to all grades at the same hour and on the same day. In a large school district this creates an almost impossible situation. The number of pupils and diversity of grades require the maximum number of workers. At the earliest possible moment the school board should be induced to make more satisfactory arrangements for released time. In a large majority of places using the released time the pupils



are excused in groups, at different hours and on different days. This plan makes it possible to do the work with less teachers and simplifies the administrative organization. The groups in such schools consist of two or three grades. These groups, organized as departments, do their work as a whole or in closely graded classes for the story and expressional periods.

The plan which gives the best results from every point of view follows:

1. All groups in any one public school are dismissed at different hours on the same day.

2. Groups consisting of two grades each are excused during successive periods for approximately one-fourth part of the school day. Thus: Group A, going to the church for the opening period at 9.00 in the morning and remaining until 10.20. Group B, leaving the public school at 10.30, arriving at church 10.40, remaining until noon. The afternoon is divided in the same way but results in slightly shorter periods. There are many distinct advantages in this arrangement, among which are the following: (1) Pupils go and come in every case in their playtime. (2) Since this is true, they can be allowed a freedom of conduct in transition which is not possible if public-school time is being used. While they should be accompanied by a supervisor in making the transition at recess periods, the supervising may be free. (3) The church will need to be secured and prepared for one day only. It has been found that the public school can adjust its program to this plan as readily as to any other. The groups, whether consisting of two or three grades, may



be treated as a department. The worship, memory, and drill work may be planned for the entire group. The story or study period can be closely graded. While it is true that three grades are supposed to constitute a department, yet for the best work a group of two grades is more desirable. The senior high will need to provide special plans suited to the local situation. Whether the church schools are of the type II or III, the administrative organization will be the same.

**Duties of City Superintendent.** The city superintendent of Week-day church schools should function in much the same way as the superintendent of public schools. There will be some unusual relations that will need to be worked out in each locality. (1) Where the interdenominational type III school is used, the superintendent's duties and relations will be as the executive officer of the city council of religious education. (2) Where there are subdivisions into district boards of religious education, he should function in the same way in dealing with the details of administration in each district. He is the executive officer of the district board as well as of the city council. (3) If the denominational cooperative (or district) school type II, is the one under consideration, the city superintendent becomes an advisory officer, functioning as such in all matters pertaining to internal administration and courses of study in the individual school. In matters pertaining to training courses for teachers, examination of teachers, relationships with the community and the public-school board, his duties

would be identical in both types of schools. All matters in which the superintendent is to have authority under the type II plan should be carefully outlined and formally accepted by cooperating churches. There are no necessary inherent difficulties in a community where both types II and III schools are being conducted under the same board. (4) In type II schools, no authority outside the local church should have jurisdiction over the material content of courses, save as to pedagogical values.

**Principals.** The relations of the principal of the local Week-day church school to the city superintendent readily becomes apparent. In the type III school the city superintendent has the same authority as is his prerogative in that office in the public-school system. In type II school these relations become advisory, but the advice and recommendations of the superintendent should be given the greatest possible weight. Special questions will need to be defined and decided in each community.

## CHAPTER VII

### TEACHERS AND TEACHER-TRAINING

Almost the first problem presenting itself to thoughtful investigators of the Week-day church-school movement is, Where shall teachers be found? If the Week-day church school is to be of real educational value, thus commanding the respect of parents, pupils, and educators, the teachers must have both education and religion as well as teaching ability and acceptable personalities.

#### SOURCES OF TEACHER-SUPPLY

There are five sources of teacher-supply for the Week-day church school; viz, pastors, public-school teachers in active service, ex-public-school teachers, other persons having satisfactory educational background, and advanced students in educational institutions. A brief presentation of the situation and of the possibilities concerning the employment of these various classes, will be of value.

**Pastors.** The employment of pastors in Week-day schools of religious education is to be expected. It is true that many pastors may not be qualified to do the actual teaching, though many of them would be classed as "other persons with satisfactory educational

background." In view of their responsibility for the churches they would very readily qualify for actual teaching if that is desirable. Aside from teaching, there is the very important position of supervision of this work for the individual church, whether the work is carried on by that church alone or as part of an interdenominational school.

In certain denominations the pastor is prepared in the seminary with the expectation that he will be a teacher as well as a pastor and preacher. This is pre-eminently true of the Lutheran ministry. It should be true of the ministry of every communion. That the pastor should teach in the Week-day church school is unnecessarily and unjustly deplored by some religious educators. He should be encouraged to do that work and to seek the necessary preparation for it. Pastors are teaching in a large majority of communities where the work is being conducted at the present time.

**Public-school Teachers.** Public-school teachers in active service are being sought to provide a large percentage of the teachers in the Week-day church school. This is a very simple matter in schools conducted at any time aside from released time. Even in communities using released time local conditions are such that arrangements can be made occasionally, to employ teachers who are in active service. Too great importance is attached to the desirability of securing teachers in active service for two reasons: In schools conducted in free time the teacher in active service, unless very strong physically, is likely to be nervously exhausted and not in the best condition for work to

be done. Such teachers, in communities using released time, will find it almost necessary to become parties to an adjustment of conditions whereby such service will be compensated for by public-school money. This may be done in some communities without unfavorable comments. Without exception this is an unfortunate practise. It is self-evident that no teacher can be employed in the public schools for *full time* and be in active service in a Week-day church school. However, that teachers in the public schools often render efficient and willing service in the Week-day church school without remuneration is to be commended.

**Ex-Public-school Teachers.** Ex-public-school teachers who are married, constitute the greatest source of supply for teachers in Week-day church schools. Added to the training, experience, and ability of their former profession is the advantage of experience in home-making and often motherhood. One disadvantage, however, is that they may be out of touch with more recent methods in teaching. This condition, however, may easily be removed through either an intensive technical course of training, or one that continues through the year in a community training-school.

With this class of women, the question of remuneration is of great importance. If they were sought for full-time salaried positions in Week-day church schools, the home situation would be cared for. But in schools where these teachers are employed for only a certain number of hours each week, a measure of

relief from home duties often determines the possibility of service. Frequently a small remuneration enables the home-keeper to make such adjustment in her home as to permit her to give the time necessary for the actual teaching and for attendance upon conferences and training-classes.

Many persons deeply interested in religious education have not yet come to recognize the right and desirability of teachers of religion receiving pay, even as teachers of other subjects. They feel that the voluntary element in the teaching of religion is a spiritual qualification therefor. Without justifying such an attitude, it is to be remembered that the remuneration for part-time teaching in the average Week-day school is so small that the voluntary element is still present in a large measure. The small salary paid to these women by the church which employs them is merely a sharing of the sacrifices which they must make in order to teach.

**Other Persons Having an Educational Background.** Other persons in addition to those already mentioned, with a satisfactory educational background, will be found in almost every community. Members of this class are not numerous. It should be required of them, as of others, that they make a full statement of educational qualifications and that they take technical training in preparation for teaching in Week-day church schools.

**Advanced Students.** Throughout our land we have many schools for advanced training. A very large percentage of these schools have a more or less extended

course in education. There should be developed in connection with these schools a cooperative arrangement by means of which the immediate and near-by communities may employ approved students in advanced classes as teachers in Week-day church schools. There is reason to believe that this may come to be an opportunity.

Three things are needed by every church school: (1) A course of study of good pedagogical value. (2) Teachers whose qualifications are on a par with those of teachers of corresponding grades in the public schools. (3) Methods and discipline equal to those of the public schools. Arrangement can be made with schools of higher learning through which advanced students (always of accepted Christian character and interest) may be detailed as teachers in near-by church schools. This of course, would necessitate the administration of such church schools and the pedagogical values of their curricula being acceptable to the advanced institution. Satisfactory arrangements can be made with these institutions whereby they will give credit toward graduation, for teaching under supervision in approved church schools.

During the school year of 1922-1923, five young women were sent from the Baptist Missionary Training School in Chicago as teachers in the Week-day church school in Gary, Ind. These young women contributed two five-hour teaching days each week during the public-school year. For this they received no remuneration, but all their expenses were paid. They were also given credit toward graduation for the work.



As a result these young women have a vision of the possibilities of this kind of religious work which they could not have received in any other way. Miss Mary E. Abernethy, Superintendent of Week-day church schools of Gary, Ind., states that "under proper supervision, work of this character is very satisfactory." With this experiment in mind, the University of Pennsylvania has been approached with this result: Dr. Duncan C. Yocum, Dean of the Graduate School of Educational Research, has indicated a willingness to give credit to graduate students in his department for satisfactory supervision of approved Week-day church schools. Dean J. H. Minnick of the Teacher's College of the University, has also agreed to grant credit for practise teaching to selected students who shall teach in approved Week-day schools. He has further indicated his interest in the proposition by agreeing to consider a method by which this may become an elective of the teachers' course. Furthermore, if this experience is satisfactory in his judgment, he will urge the acceptance of such practise teaching as fulfilling part of the requirements for securing State teachers' certificates in Pennsylvania.

### TEACHER-TRAINING

**The Ideal.** The ideal preparation for teachers in Week-day schools demands just as full training in both fundamentals and specialization as that required for teachers in the same grades of the public school, namely, a college course or its equivalent, and a course

in an approved school or department of religious education.

**Special Preparation.** For persons who have had public-school experience there should still be a special course of training. Because one has been a public-school teacher it does not necessarily follow that she is prepared to teach in the Week-day church school. For such teaching there should be the experience of institute training and, if at all possible, a visit to one or more satisfactory Week-day church schools.

For persons with satisfactory educational background but without public-school experience, a more thorough course in an intensive school or in a community training-school continuing through at least one year is desirable. The entire training need not be secured before engaging in teaching. Under existing conditions frequently it is necessary for schools *to do the best they can*, but this more extended training should be begun at the earliest day possible and continued until the situation is pretty thoroughly mastered.

**Training-classes.** Three plans may be suggested for the presentation of training courses, reasonably acceptable, in the case of persons who are otherwise qualified. (1) *The community training-school* presents the simplest method of securing a very satisfactory special course in training for the Week-day church school. Though such a course may continue through at least two years to the advantage of the student, in one year a fair degree of preparation for the work may be secured.

A program which has been used in the Philadelphia Training School for Religious Teachers during the year 1922-1923. This same course can readily be adjusted to the program of a local church for special classes or for the church-school night sessions.

### **Philadelphia Training School for Religious Teachers**

Special Courses given for Training Teachers for service in Week-day Schools of Religious Education and Church Vacation Bible Schools.

#### **FIRST SEMESTER**

#### **Story-telling and Dramatization (First period)**

The story in week-day and vacation Bible school.

The beginners' story, told, memorized, dramatized.

The primary story, told, memorized, dramatized.

The junior story, told, memorized, dramatized.

#### **Curriculum (Second period)**

A study of available material.

Denominational material—the Gary material.

#### **The Program of Music and Training in Worship (Third period)**

Building and carrying out a program for training in worship.

#### **SECOND SEMESTER**

#### **Varieties and Values in Expressional Activities (First period)**

Handwork.

Dramatization.

Games involving religious information.

Values in expressional activities.

Illustrative, creative, altruistic, utilitarian.

**Practise Teaching** (Second period)

Opportunities are made for practise work in the local church and week-day school.

Observation and discussion.

Each student expecting credit is required to state in written form the practise teaching done in connection with this course.

**Supervision, Management, and Administration** (Third period)

Types of week-day schools.

Councils.

District board of religious education for interdenominational schools.

**Credits.** The year's work is a basis for a teacher's examination, which, if successfully passed, entitles the student to a certificate qualifying the holder to teach in the Philadelphia Week-day schools of religion.

**Local Church Training.** The courses pursued in a community training-school may be presented in a local church. This may necessitate the prolongation of the time required but in many cases a more satisfactory constituency will be secured than in the community school.

**Institutions of Higher Learning.** Almost invariably arrangement can be made with such schools for a satisfactory course preparing teachers for work in the Week-day church school. Furthermore, many of these institutions offer definite courses of training in re-

ligious education for the students of advanced classes. Some of them may even be willing to give credit for practise teaching to students in educational courses who are seeking State teachers' certificates, this practise teaching to be done in Week-day church schools approved by the institution.

**Examinations.** All Week-day church schools which expect to maintain an educational standard acceptable to the public schools should require prospective teachers to take an examination. This examination need not be of such a character as to deter persons who are reasonably well qualified from taking it, because of lack of technical preparation. We would suggest the following lines for examination: (1) A questionnaire to be answered in writing, indicating preparation and experience educationally. (2) A conversation with a qualified examiner in order to bring out Christian attitude of the person. (3) A written analysis of a passage of Scripture, indicating ability to grasp its fundamental facts. Candidates should be given their choice of several special selections but required to write the statement, without assistance of persons or commentaries. (4) Teachers for type II schools may be required by the church to make a general statement of their attitudes in regard to denominational beliefs.

**List of Schools Having Departments of Religious Education.** The following is a partial typical list of schools or departments of religious education where satisfactory courses in religious education are being presented:

Auburn School of Religious Education,

Boston University, School of Religious Education.

Columbia University, Department of Religious Education.

Hartford School of Religious Pedagogy.

Northwestern University, School of Religious Education.

Yale University, Religious Education Department of the Divinity School.

The following Baptist seminaries and training-schools have special departments in religious education:

Newton Theological Seminary, Newton Center, Mass.

Rochester Theological Seminary, Rochester, N. Y.  
Divinity School, University of Chicago.

Kansas City Theological Seminary, Kansas City, Kans.

Southern Theological Seminary, Louisville, Ky.

Southwestern Theological Seminary, Fort Worth, Tex.

Woman's Baptist Missionary Training School, Chicago, Ill.

Baptist Institute for Christian Workers, Philadelphia, Pa.

In addition a few of the colleges are establishing chairs of religious education, notably Denison University. Unfortunately up to the present time many of these courses consist almost entirely of a series of classes in Bible study. While these are good they are but a segment of the field of religious education. The remainder of the field is almost ignored,

## CHAPTER VIII

### LURES AND LAWS

The remarkable enrolment of the Week-day church schools in released time is one of the most interesting and encouraging factors of the situation. We find very few communities in which the enrolment is below seventy-five per cent. of the entire student body of the grades affected. In other places, the enrolment runs as high as ninety to ninety-seven per cent. Occasionally for one term, a community has had one hundred per cent. of public-school pupils in grades released, actually enrolled in the Week-day church school.

The enrolment must not be confused with attendance. The attendance of a Week-day church school is, in practically every case, identical with the attendance on the public school for the day, so far as enrolled pupils are concerned. In other words, if a pupil enrolls in the Week-day church school and is in the public-school session the day on which the church session is held, his attendance is assured in the latter. Pupils, if once enrolled, are not permitted to choose between attending the church school or remaining in their classrooms.

The enrolment and attendance of Week-day church schools held in free time is very unsatisfactory as com-



pared with that of schools held in released time. The enrolment in the very best of these schools in free time does not exceed twenty-five per cent. of the pupils that are available. The majority of these schools have far less than this percentage enrolled, and of course, the attendance is still lower.

### ATTENDANCE LURES

Novelty may be suggested as the superficial reason for such a large enrolment. If this were the only reason we should expect a decrease in enrolment from term to term and year to year, but the contrary is true. With few exceptions there is a steady increase in enrolment. A report which appeared not long ago, showed a decrease in the enrolment of pupils in the church school at Gary. This decrease was only apparent. The fact was that arrangements were made to take care of a number of Catholic children in parochial schools, who formerly had been in attendance on the Protestant church schools. There was an actual increase in total attendance on religious sessions, though there was a small decrease in the Protestant schools.

**Lack of Constraint.** The power of choosing to do or not to do, is a constant element of attraction with all of us. This is as true with the child as with the adult. The attendance of the child is compulsory on the public-school sessions. The fact that the parent or guardian signifies choice in the child remaining in the public school or attending the church school is

after all somewhat superficial, for in the majority of cases, parents are only too indifferent in this matter, and the choice is actually made by the child concerned. This accounts for the very large percentage of children from non-church-going people who are found in all church schools. A pupil may request permission to cease attending the church school, and this may be granted if the parent does not object, but few such requests are made.

**Doing Things.** Another lure for the church school is the fact that the program usually involves many forms of expressional activities. These are greatly appreciated by the pupils. In private schools in various sections of the country the expressional side of education is being developed in a large way and invariably produces excellent results. A few public schools where this is being increasingly used indicate similar results. We have an excellent example of this in Winchester, Va., where up to the time of beginning the project methods of teaching, involving a large measure of expressional activity, the percentage of loss of grade pupils in passing to the high school was sixty-six and two-thirds per cent. As a result of four years of this type of teaching in the high school, the loss of sixty-six and two-thirds per cent. of eighth-grade pupils has been changed, and ninety-two per cent. of these pupils now enter the high school. This is but an indication of what is being done in many schools. The church schools, where a fair measure of expressional activity is provided, have shown without exception more satisfactory interest and advancement

than do the schools which give little consideration to this side.

**Group Loyalty.** Nothing is more certain than the fact that the influence of the group upon the pupil is very great. Unquestionably many pupils are in attendance upon the church school because it has become a group practise, having its hearty approval. The school spirit which is being developed in the rooms of the public school today shows that good use can be made of this psychological principle. In religious education it has been almost wholly ignored. The church school is beginning to take advantage, perhaps unconsciously, of this. It may be carried very much farther, producing even more satisfactory results.

**God-given Hunger.** Though it is generally believed that all men are instinctively religious this truth is largely overlooked with regard to the pupils in our schools. Only brief observation convinces one that the material presented in the program of the church school is of real interest to the pupil. The enthusiasm and energy with which the children usually participate confirms the belief that there is an affinity between the nature of the child and these materials.

## STATE LAWS

Under the present movement, only two States have taken action concerning released time for Week-day church schools. The actions are as follows:

**South Dakota.** Eighteenth Session, Legislative Assembly, 1923.

“SENATE BILL NO. 182, A BILL

“For An Act Entitled, An Act to Amend Sub-Section 3 of Section 7642 of the South Dakota Revised Code of 1919 as amended by Chapter 199 of the Session Laws of 1921.

“Provided further that a child may on application of his parent or guardian be excused from school for one hour per week, for the purpose of taking and receiving religious instruction, conducted by some church or association of churches, or any Sunday school association incorporated under the laws of the State, or any auxiliary thereof, said time when pertaining to schools in open country may be used cumulatively each separate month as local circumstances may require. Note: The County Superintendent of Schools in Common School Districts and the Board of Education in Consolidated and Independent School Districts shall decide at what hour pupils may be thus excused, and in no event shall such instruction be given in whole or in part at public expense.”

**Minnesota, Bill 3,979.** Amended by providing additional grounds for excusing children for limited periods.

“Be it enacted by the Legislature of the State of Minnesota: [Additional reason for excuse from sessions.]

“That it is the wish of such parent, guardian, or other person having control of any child, that he attend for a period or periods not exceeding in the aggregate

three hours in any week, a school for religious instruction, conducted and maintained by some church or association of churches, or any Sunday school association incorporated under the laws of this State, or any auxiliary thereof, such school to be conducted and maintained in a place other than a public-school building, and in no event, in whole or in part, at public expense; provided that no child shall be excused under this section while attending upon instruction, according to the ordinances of some church, under and pursuant to section 4 of this act."

These laws are "enabling acts." The question of a suitable program and other items contemplated by the law is left to the judgment of local school boards.

**Other States.** The State of New York placed among its statutes some years ago an enabling act similar to those of Minnesota and South Dakota. This has been forgotten almost entirely and practically no use made of it. It is now coming to its own.

The School Board of Cincinnati, Ohio, for more than thirty years has had a provision for excusing pupils for religious education. Practically no use has been made of this until the present time.

It is altogether likely that other States will be found, on investigation, to have made similar provisions. The State Sunday school councils of religious education can render valuable service to the cause of Week-day church schools by investigating the situation in their various fields.

**Form of Resolution.** A resolution has been presented to the State meetings of the various denominations and received their unanimous endorsements. In substance it is as follows:

*"Therefore,* Be it resolved that the 1923 Baptist State Convention of North Dakota, in session at Fargo, by an unanimous vote request the members of the next legislative Assembly to enact the necessary laws making it possible for children, whose parents so desire, to be excused from the public school for a maximum of three hours per week for attendance upon regularly established week-day church schools; and be it further

*"Resolved,* That we give to the Week-day Church School Committee of the North Dakota Sunday School Council of Religious Education our support in its promotion of this movement through the State."

In almost all of the States where the Week-day church school movement, using released time, has gained a foothold, the laws are such that in all probability any test would soon declare the right of school boards to excuse pupils for this purpose. In only two States thus far has there been any question. It will be wise for other States to follow the leadership of New York, Minnesota, and South Dakota so that the right to excuse pupils for formal religious education under the churches cannot be questioned.

## CHURCH AND STATE

The Week-day church school in released time contemplates: (1) Children dismissed from the public

school under such circumstances as not to interfere with accomplishing the work prescribed by the State laws; (2) sessions held outside of public-school buildings; (3) teachers employed wholly independent of public-school money; (4) no organic or official relation with the public school.

It will be seen from these provisions that there is absolute separation of Church and State. The co-operation between the public school and the church school is that of moral sympathy and support. Some public schools go to the extent of providing a blank space on the monthly or quarterly report of the pupil, for indicating the standing in the church school, but this has no bearing on the work of the pupil in the public school.

Though good results have been obtained occasionally from Week-day schools conducted in public-school buildings; though public-school teachers have been known to work in Week-day schools during time paid for by tax money without protest; and though religious teaching has been permitted during the regular sessions of the public school, this work is done in violation of one of the fundamental doctrines of our democracy, complete separation of Church and State. These practises to which field-workers are unalterably opposed are sure to be called into question sooner or later.



## CHAPTER IX

### FINANCING THE SCHOOLS

The question of finance is one of outstanding importance, frequently of much difficulty. When we realize that the constituency of the Catholic Church is supporting parochial schools at an expense far in excess of anything suggested by any Week-day church school system of the Protestant churches up to the present time, we should be convinced that our problem ought not to be difficult.

The items of expense in a Week-day church school are the following: Teachers' salaries, text-books, and miscellaneous expenses. The problem of finance, unfortunately, is solved in too many of these schools by securing unpaid teachers. This does not necessarily mean that they are unprepared, but often this is true. We may consider the following under these various items of expense:

#### SALARY OF TEACHERS

As a matter of fact, the remuneration for the part-time teacher in the Week-day church school is so small that it should be looked upon by the church merely as a contribution, sharing the sacrifices made by the person doing the work. The amount paid such

teachers rarely exceeds \$1.50 per period; frequently it is much less. But even this small stipend makes it possible for the teacher to purchase necessary books for instruction and inspiration and to pay fees for training-classes. It will assist in a small way in some adjustment of personal expenses so as to make conditions in leaving the home more satisfactory. The payment of even a small amount to part-time teachers enables the board of religious education to require of them a certain amount of definite preparation together with attendance upon special classes and conferences. Full-time salaried teachers receive amounts that vary greatly, determined to some extent by the measure of responsibility which they are required to assume.

### PROVIDING TEXT-BOOKS

Two plans are pursued concerning text-books, as follows: First, a few schools place text-books in the hands of the children from the junior grades up. This, of course, involves considerable expense. Second, the majority of schools place text-books in the hands of teachers only. Bibles are always provided for pupils. In some schools the children are asked to furnish their own note-books and to contribute a small amount each term for leaflets and other material. In other places these are included as part of the expense of the school.

There are three arguments in favor of the second plan: First, while, theoretically, the matter of expense should not deter from the use of text-books, neverthe-

less experience proves that it does this very thing, hence the conducting of schools without their use by the pupil means a large increase in the number of schools. Second, the most advanced methods of teaching today are doing away with the text-book in the hands of the pupil so far as possible. In view of the character of the material which is being used in the Week-day schools this absence of the text-books is much more readily adjusted than is the case with studies in the public school. The absence of the text-book is a novel feature with the pupil and creates a contrast with the public-school methods. This fact is favorable to the church school. Third, the absence of the text-book obliges the teacher to make very much better preparation than would be necessary otherwise.

**Other Expenses.** Many items come under this head, including such as janitor service, heat, light, and materials of various kinds. Permanent equipment should not be included in the ordinary running expenses of a school, but must, of course, be provided for.

**Examples of Expenses.** We may well ask what are the expenses of some of the schools in operation.

**Gary.** In Gary the first year the schools effected cooperation, the expense including the building of a portable schoolhouse was about \$6,000, with an average enrolment of approximately 800, which made the cost per child a little more than \$7.00 or less that \$4.00 per hour for the year. The second year the expense was about \$9,000 with over 2,000 children enrolled, which made the cost a little under \$5.00 per child for two hours' instruction per week for the year, or less

than \$3.00 per hour per child for the year. The budget, 1920-1921, was \$10,000. The budget for 1921-1922 was \$12,250, while the enrolment for this last year was 2,882, making a cost per pupil of \$4.15.

**Van Wert, Ohio.** 1922-1923. Enrolment, 925; cost per pupil, \$2.50.

**Rochester, N. Y.** Fifteen weeks, 1922; number of schools, 10. Average attendance per week, 861. Teachers employed, 20. Total cost of schools, \$900. Average cost per school per week, \$6.00, about seven cents per pupil per week.

**“Mount Carroll, Ill.,** is a town of about 1,800 population. It has no factories or industries and is entirely a farming community. The cost of this week-day religious education is about \$600 a year. This money was raised by a general solicitation of the town. It is the purpose of the church directorate to establish a card file of the contributing constituency and by means of a careful and thorough yearly canvass to protect this enterprise from financial difficulties.

“Enrolment slips were sent to the parents. The result was gratifying and astonishing. A total enrolment of 100 per cent. of the children amazed us. The Gary lessons were chosen, and the work continued until the close of the school year in June, 1922, a period of about twelve weeks.”

The foregoing are all interdenominational type III schools. A type II school paying for teachers, textbooks, supplies, heat, light, and janitor can be run with care for \$14.25 per week. This will provide for any number of pupils up to an average attendance of 200

per week. If the church responsible for the school, will take care of heat, light, and janitor service, the school can be readily conducted at an expense of \$7.25 per week for eight grades of one period each.

### SECURING FUNDS

Whatever plan is used in the last analysis, the money for the Week-day church school must come from the Christians of the community and from their sympathetic friends. A small portion may be secured from industrial interests, but this is an uncertain quantity. There are two methods of securing funds. The amount necessary to finance the schools may be apportioned among the cooperating churches and any known contributors. Or, the entire community may be solicited. The first method is very satisfactory, while the second, though laborious, has certain advantages.

**For Type III Schools.** The following experience of Gary in financing community schools shows that money comes from four sources, viz.: (1) An annual canvass of the community is made in which individuals interested in the work are given an opportunity to share the financial support; (2) although no tuition is charged, parents of children enrolled in the school are encouraged to help maintain the enterprise; (3) some of the large industrial corporations of Gary have made contributions toward the support of the work; (4) denominational boards of churches uniting in the movement have made grants of money toward the support of the schools as interesting and valuable experiments

in religious education. There is nothing unusual in such support since Gary is quite decidedly a home mission field; only two or three of the Protestant churches of the city are self-supporting. However, if the Gary plan of church schools is to become a system to be commended to American communities in general, it must, in due time, demonstrate its ability to stand alone. "This is the goal which the Board of Religious Education has in view; it is planned that outside aid shall be reduced one-third each year. The budget for the community schools is about \$10,000 for the present year, 1921-1922. Approximately half this amount was raised by local subscriptions, the remainder coming from denominational boards and corporation subscriptions."

**For Type II Schools.** It will be readily understood that the foregoing statements have almost wholly to do with type III schools. Type II schools cost the individual church somewhat more than participation in a type III school, but in many cases the additional expense produces better results.

The ideal plan is the assumption of the financial support of these type II schools by the board of religious education of a district; thus it becomes possible for smaller churches to have schools as well as the larger ones, provided they cooperate to the full extent of their ability. Investigation into actual conditions would show the cost to be small. The plan assures the development of the "Christ spirit" in a district in a real and definite way.

## CHAPTER X

### WEEK-DAY CHURCH SCHOOL FIELD-WORKERS

The field-men appointed by the various denominations for the promotion of Week-day church schools, have held informal conferences on several occasions. In these conferences general experiences and personal convictions have been presented for discussion. From these discussions certain general conclusions have been reached to which unanimous consent has been given. These conclusions are based on failures which should be avoided and on practises in successful operation. These conferences have no official denominational sanction, but the conclusions reached in them are being acted upon by the field-men in their promotional work with gratifying results.

#### A PLATFORM OF PRINCIPLES

The following is a platform of principles adopted as a working basis for week-day religious education in New York City:

“ We hold these facts to be self-evident:

“ 1. Upon the home must primarily rest the responsibility for religious instruction and training.

“ 2. The public school came into existence to assist the home and State in the interests of the child.



"3. When the home and the school are unable to give the child a necessary life equipment, the need of which they mutually agree upon, cooperation is necessary.

"4. By cooperation, we mean that the public-school authorities shall assign to the pupils upon the definite request of the child's parent or guardian, a portion of his school time to be given up to religious instruction at such time as shall be mutually agreed upon by the parent and school authorities, and at such place as may be indicated by the parent."

5. The importance of securing school time can hardly be overestimated. The granting of such time enables the religious forces of a community to reach all the children with religious instruction. It also gives added worth to the religious instruction in the minds of the pupils. They come to look upon the work of the church school as equal in importance to the work of the public school. [Original paragraph is here restated.—Editor.]

*"Be it Therefore Resolved:* That this statement be considered as a platform on which the representatives of the various denominational committees shall stand unitedly in hearings arranged by the Board of Education.

*"Resolved:* That this statement of facts setting forth the convictions of representatives of the committees on week-day religious schools appointed by the various Protestant communions, be adopted as a basis of promotion of church schools using 'released time.' It is understood that we welcome and encourage all

efforts put forth for any religious education outside of public-school hours."

## RELIGIOUS EDUCATION

The term "religious education" has become technical. Its content is the educational program of the local church within itself and in its functioning in immediate relations. While religious education thus includes the entire educational program of the local church, there are major sessions at the focus of attention at the present time, namely: Sunday-school and week-day sessions. Under week-day sessions there are three, namely: sessions in vacation, released time, and free time. The organization within the local church and a central organization of cooperating churches within a district should be charged with the promotion of one or all of these three sessions. In this chapter attention is focused on "released time" from the public school.

## THE CULTIVATION OF INTERDENOMINATIONAL COOPERATION

All are agreed that interdenominational cooperation is greatly to be desired. Many feel this can be secured only through type III schools, hence these schools should always be conducted where possible. It is believed by many that the type II school is a concession to sectarian prejudice and should not be encouraged. Yet in many districts a type II school alone is ac-

ceptable to the majority of churches. Such districts usually reveal that they also believe that interdenominational cooperation can be promoted only by interdenominational type III schools, hence do not even consider uniting in the organization of a central board of religious education. We need to disabuse the mind of this belief. The truth is more nearly the reverse. Consider the following:

A. In the interdenominational school, type III:

1. Children of all communions are taught together. Just how much of value does this have in cultivating interdenominational cooperation?

2. Teachers must become as nearly non-denominational as possible, avoiding any consideration of cooperation. They are teaching as though no churches existed. This is the basis of the theory of a council of religious education for a community that shall be representative of the community as such, ignoring church organizations. Not a single satisfactory example of such an organization is in existence, and as a theory it is exploded. Is it, then, of great value in cultivating interdenominational cooperation for teachers to attempt to act on this same principle?

3. Pastors are entirely absent as active workers.

4. In large communities conducting type III schools, many of the churches have neither interest nor a sense of responsibility in these schools.

5. Experience has shown that in the interdenominational Week-day church school, non-church-going children are not apt to come into close contact with the

work of any particular church and are as a consequence graduated from the week-day school without having established any lasting relationships with any religious body. They go to swell that already large body of people who have many excellences of character but who count for little in the maintenance of the Christian religion.

6. Since many different denominations usually cooperate in the interdenominational Week-day church school, it is practically impossible to correlate the week-day religious instruction with the educational program of the individual churches which are cooperating in the movement. Week-day religious instruction has thus become either a repetition of the Sunday instruction, or is wholly unrelated to it.

B. In denominational cooperative schools, type II:

1. Interdenominational cooperation is cultivated in the type II schools in the following ways:

(1) Mutual interest among pastors resulting from their being active workers in nearly every school conducted by cooperating churches.

(2) The council or board of religious education has advisory relations only, in all matters pertaining to the individual church. This necessitates a give and take in conference and a full discussion, in order to determine wise lines of action, in which the council or board of religious education is to be given authority. These conferences produce an acquaintance among official representatives of the cooperating churches which can but result in a spirit of Christian consideration and cooperation.

(3) Monthly conferences of the pastors and teachers of the cooperating churches necessarily add an element in producing the desired spirit of interdenominational cooperation.

(4) The field-men are convinced that interdenominational cooperation will be produced through conferences of adults who are official representatives of the cooperating denominations, as in no other way.

## TERMINOLOGY AND ORGANIZATION

**Community versus Cooperation.** The term "community" is ambiguous. It is sometimes used to designate a school established by a council or board of religious education created by the population en masse without church distinction or voice. Again, "community school" often has reference to an organization officially representing cooperating churches. The term "community school" frequently is adopted by a denominational organization to emphasize its wide reach of activities and its general constituency. In order to clarify our terminology, let the first statement stand as a truly community school. In the second, substitute cooperative for community, using the prefix denominational, thus: denominational cooperative (type II) and interdenominational (type III).

Representatives of the denominations, the International Association of Daily Vacation Bible Schools, and the International Sunday School Council of Religious Education, in informal conference, would recommend among other things, the following:

**Terminology.** "For the Week-day and Vacation Church School Movement this *change in terminology*: that

"A. The term 'community' be given the content of the total population of a city or other unit of population, and not used to express organic relationship, nor to describe types of schools.

"B. In both Week-day and Vacation church-school sessions having relations with a central organization, the following description be used:

"a. Denominational cooperative (or district), type II, being the school conducted by an individual church but operated in advisory relations with a central board which officially represents the cooperating churches."

(The term 'cooperative' has also been suggested as possibly preferable to that of 'district,' thus, 'Denominational Cooperative School, Type II.')

"b. Interdenominational school, type III, being a school organized and administered by a central board which officially represents the cooperating churches. The individual church has no control in such a school except through its representatives on the central board."

**Local Organization.** "For the *local organization* of Week-day and Vacation church schools, the following be observed: that

"A. Each community provide for a central board or council of religious education.

"B. Each cooperating church or denomination be officially represented on such central organization.

"C. Each central organization provide in its consti-

tution for both the denominational cooperative (or district) school and for the interdenominational school.

“D. It be clearly understood that the one central organization (with subordinate district boards in large communities) shall function as an advisory board in relation to the denominational cooperative (or district) school, and as a board of control to the interdenominational school.”

### DON'TS

The following suggestions are given the negative form because the opposite of these statements seems to be the natural thing for the majority of communities to undertake. We believe these DON'TS will present themselves as the things not to do, as soon as attention is called to them, without further argument.

1. Don't ignore Catholics, Jews, or any other prominent group in your community in launching your movement. These groups will almost certainly cooperate with you in securing public school, i. e., released time, if invited at the inception of the work. If not invited to participate, they are almost certain to oppose.

2. Don't fail to provide for a council or board of religious education officially representing cooperating churches, religious organizations, and representatives at large, even if a denominational school type II is the plan. *This council or board is vital to success.*

3. Don't ask for or accept (if it can be avoided) the excusing of all pupils at one period. Secure, if possible, pupils excused in groups distributed through a single day.



4. Don't fail to get the superintendent of public schools to suggest reasonable pedagogical standards to which church schools must conform. Such superintendents might well suggest that each church, through appropriate channels, conform to the following:

(1) A reasonable educational equipment for work contemplated.

(2) Teachers approved in education and religious character.

It has been found most effective to have a committee pass on these qualifications.

(3) Courses of instruction of acceptable pedagogical value.

(4) Week-day church school discipline or morale equal to that of the public school.

It would seem desirable that type II schools authorize the advisory council or board of religious education to appoint one or more committees which would pass judgment on the fulfilment of these conditions and make recommendation for action to the individual churches. The source of authority is with the church; it should *never* be with the supervision or board of public schools.

5. Don't ignore the importance of paying teachers at once, or as soon as possible.

6. Don't ignore established courses of study before undertaking to produce lessons locally.

7. Don't let the Week-day church school drift back into an extension of some of the present-day inefficient methods and programs of the Sunday school.



## Date Due

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